THE ANATOMIE OF SORCERIE.

VVHEREIN THE *WICKED IMPIE-* tie of Charmers, Inchan- *ters, and such like, is dis-* couered and confuted.

BY

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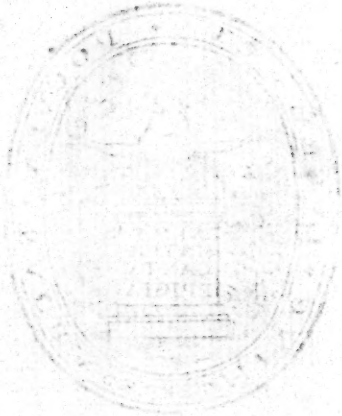

To the Reader.

THou maieſt maruaile (gentle reader) what hath mooued mee (after ſo many zealous and learned Diuines) to take in hand this treatiſe againſt ſorcery. Wherfore I haue thought it good to certifie thee (in ſome meaſure) of my meaning herein. It was my chance to fall into communication with a notable ſupporter of thoſe wicked vanities, which are ſpoken againſt in this booke: who not contented to practiſe the ſame himſelfe, went about to perſwade others thereunto: and to that end had framed reaſons and arguments to vphold his aſſertion. Which when I heard, and vnderſtood, conſidering that he was a man of place, and ſome learning, and therefore might preuaile the more in this miſchieuous deuiſe: I determined to ſearch out what authors had written concerning that matter. But finding them all that I could hit vpon to be more occupied in making inuectiues againſt ſorcerie in generall; then in particular ſetting downe what it was, or wherein it conſiſted: thereby leauing a dore open to theſe vaine and wicked men to creepe out at: by reaſon the chiefe grounds were not taken away, whereon they ſtand. Therefore I reſolued to make ſome treatiſe of mine own. And becauſe I thought I ſhould haue thereby fit occaſion, both to anſwer his arguments, and alſo to ſpeake of other matters very meete and neceſſarie in this caſe: I made choice of this text in the

Actes of the Apoſtles: and ſo much the rather, for that it was a place alleadged by the aforeſaid partie himſelfe: that ſo I might (as it were) vna fidelia duos parietes dealbare. *That is (as we ſay) ſtoppe two gappes with one buſh; both anſwering to the aduerſaries reaſons, and likewiſe opening the meaning of the ſaid place, to all ſuch ſimple and true meaning Chriſtians, as ſhould heare or reade the ſame. Howbeit at the firſt I had no ſuch purpoſe, as to make it common to all; but onely to ſuch of my friends and acquaintance, to whom I meant to commit it, and my ſelfe ſhould thinke good. Notwithſtanding, afterward at my aforeſaid friends requeſt, who did beare me in hand, that it would be profitable to the Church of God (if it ſhould come abroad into the open view of the world,) at the laſt I yielded, as thou ſeeſt. God graunt that it may worke that effect which I wiſh for: the which if I ſhall perceiue, it ſhall encourage me to imploy my ſtudies hereafter, for thy further benefit. In the meane while I commit thee to the tuition of him, who is able to doe more then we can wiſh, or deſire. And ſo I bid thee heartily farewell.*

Iames Maſon.

Act. cap. 19. the 11, 12, 13, 14, 15, and 16. verſes.

11. *And God wrought no ſmall miracles by the hand of Paul.*

12. *So that from his bodie were brought vnto the ſicke, napkins or hand-kercheſes, and the diſeaſes departed from them, and the euill ſpirits went out of them.*

13. *Then certaine of the vagabond Iewes, exorciſts, tooke in hand to name ouer them which had euill ſpirits, the name of the Lord Ieſus, ſaying, we adiure you by Ieſus whome Paul preacheth.*

14. *(And there were certaine ſonnes of Sceua, a chiefe prieſt of the Iewes, about ſeauen, which did this.)*

15. *And the euill ſpirit anſwered, and ſaid, Ieſus I acknowledge, and Paul I know: but who are ye?*

16. *And the man in whome the euill ſpirit was, ranne on them, and ouercame them, and preuailed againſt them, ſo that they fled out of that houſe, naked, and wounded.*

WHen our Sauiour Chriſt Ieſus was to depart out of this world (as pertaining to his bodily preſence) and to aſcend vp into heauen, he commaunded his Apoſtles to preach the Goſpel, promiſing that he would ratifie

the ſame with ſignes and wonders, as appeareth cap. 16. of *Marke*. The fulfilling of which promiſe, as in many other places, ſo in this chapter it is moſt notably ſet downe. For wheras before, the ſpirit of God had ſhewed the preaching of Saint *Paul*, as alſo his confutation of the aduerſaries of the Goſpel in diſputation; in theſe words hee declareth how God confirmed the ſame by miracles, eſpecially in the 11. and 12. verſes. Then followeth the peruerſe emulation thereof by the wicked coniurers, in the 13. and 14. verſes. And laſtly, the effect or puniſhment of this their practiſe in the 15. and 16. verſes.

For the firſt. The miracles which Saint *Paul* is here ſaid to worke, are ſet downe firſt generally, in the 11. verſe, and afterward in the 12. verſe, the ſame is amplified by particulars.

In the generall we muſt obſerue two things, *viz.* The chiefe efficient cauſe of miracles, which is God. And the inſtrumentall cauſe, which in this place is the Apoſtle Saint *Paul*.

But before we enter into the particular diſcourſe of theſe points, we muſt conſider the coherence of theſe words, with thoſe which went before: and that is inſinuated by this word (*and*) in greeke (τε) which is a copulatiue coniunction, & ioyneth theſe words with the former: as if he ſhould haue ſaid, that not only the Goſpel was preached by the Apoſtle Saint *Paul*, but alſo the ſame was ratified, and confirmed of God by miracles. And truly if we looke throughout the whole booke of God, we ſhall finde the working of miracles alwaies annexed vnto the word, to giue credit and authoritie thereunto; and to confirme the vocation of thoſe that are ſetters forth of the

the ſame. So the Lord furniſhed *Moſes* with a moſt excellent gift of working miracles; but hee firſt appointed him to deliuer his will vnto *Pharaoh*, for the bringing of the children of Iſrael out of Egypt. The like may be ſaid of *Iehoſuah*, and *Samuel*, and alſo of all the reſt of the Prophets in the olde Teſtament, which for breuity ſake I omit to name, leauing them to your owne conſideration, to examine the truth in this caſe. As for the Apoſtles, and Diſciples of our Lord and Sauiour Ieſus Chriſt, I thinke no man wil denie, but that they were indued with the giſt of working miracles, to this end, that thereby their calling might the better be confirmed, and the Goſpel of Chriſt magnified. Neither can the contrarie bee prooued in any of the holy men of God, which haue wrought miracles. And Saint *Paul* in the firſt Epiſtle to the Corinthians, cap. 12. verſ 7. ſaith, that this gift of working miracles is giuen to profit and edifie the Church, and not for any mans priuate vſe, as it may be neceſſarily gathered out of the circumſtance of that place. The which if it be ſo, thē moſt abominable are the dealings of thoſe moſt curſed bleſſers, commonly called wiſe & cunning men, and women, who hauing no publike calling, either ordinarie, or extraordinarie, whereby to ſet forth (in any ſpeciall manner) the Goſpel of Chriſt Ieſus, doe take vpon them the working of miracles: nay rather they diſhonour God, and diſcredit his word, arrogating vnto themſelues, that which is proper vnto God, asking oftentimes when any commeth vnto them, whether they do beleeue, that theſe wizzards can do that for them, which they come for: when as we cannot read in the whole Scripture, of any of the Prophets, or Apoſtles,

Apoſtles, or any other holy men, which euer required the like at any mans hand. Indeede our Sauiour Ieſus Chriſt did ſo, but he was the eternall God, in whome we ought to beleeue, and to put our whole truſt and confidence onely; and not in any childe of man, whoſe breath is in his noſthrels, as ſaith the Prophet *Eſay*, cap. 2. verſ. 22. for vaine is the helpe of man, when as he cannot thinke a good thought of himſelfe. 2. *Cor.* cap. 3. verſ. 5. much leſſe performe any good action. Wherefore Saint *Iames* in the 4. chapter of his Epiſtle, inueigheth mightily againſt thoſe, which doe preſume to affirme peremptorily, that they will doe any thing, when as they know not whether they ſhall liue till the morrow. Wherefore we ought to ſay, if the Lord will, and if we liue, we will doe this or that. But now (ſaith he) ye reioyce in your boaſtings: all ſuch reioycing is euill; and therefore the Lord, by the Prophet *Ieremie* ſaith, *Curſed be the man that truſteth in man*, Ierem. cap. 17. verſ. 5. Then curſed are theſe wizzards, which would haue others to beleeue, and truſt in them: for in God we liue, mooue, and haue our beeing, *Act.* cap. 17. v. 28. and he is the onely worker of miracles, as it followeth in the next words.

God wrought] It is not ſaid that (*Paul wrought*) but that (*God wrought.*) This thing *Nichodemus* ſeemeth very well to haue vnderſtood, when he ſaith. *Ioh.* c. 3. v. 2. that hee knew that Chriſt Ieſus was a teacher come from God, becauſe that no man could doe ſuch miracles, except God were with him; as though no man of himſelfe, or by any other meanes, but only by the power of God alone working in him, could effect ſuch miraculous workes. And our Sauiour

Sauiour Christ doth insinuate as much in the 10. chapter of Saint *Iohns* Gospel, vers 38. saying: *If ye beleeue not me, yet beleeue the workes, that ye may knowe and beleeue that the father is in me, and I in him.* As if he should haue said: If I doe not such workes, as are farre aboue the reach of any mortal man to do, then beleeue me not: but if I doe, then thinke that God, which is the onely worker of all such miracles, is the Author of those which ye see done by me. Wherefore the Apostle Saint *Peter* (after that hee with S. *Iohn*, had healed the creeple which was borne lame) lest the people should attribute the said worke of healing to their power, or godlinesse, telleth them, that it was done onely in the name, and by the power of Iesus Christ, *Act.* cap. 3. So he telleth *Aeneas*, who had kept his bedde (by reason of a palsie) the space of eight yeares, that Iesus Christ had made him whole; and not he: and therefore biddeth him to arise and make his bedde, *Act.* cap. 3. vers. 33, 34. There are many other places of scripture, which inforce the truth of this matter, but the case is so cleare, that I will stand no longer vpon it, but will passe ouer to that which followeth.

No small miracles] That is great miracles: and it is an vsuall kinde of speech in many languages. The words in greeke doe signifie no common or ordinarie powers, because that thereby the power of God is shewed, after an vnwoonted sort: which power (being supernaturall) albeit it belongeth, and is proper to God alone, yet he doth otherwhiles exercise the same by his creatures: as it is said heare.

By the hands of Paul] that is by the ministery of *Paul*, for so the words doe signifie in this place. And

it is an vſuall phraſe in the ſcripture, as *Act.* cap. 5. verſ. 12. it is ſaid, that by the hands of the Apoſtles, were many ſignes and wonders ſhewed among the people. So *Act.* cap. 14. verſ. 3. alſo. And it ſeemeth to bee a metaphor borrowed from the common courſe, & accuſtomed dealings of maſters with their ſchollers, eſpecially of thoſe which beginne to learne to write, whoſe hands (the maſter ruling) although the ſcholler holdeth the penne in his hand, yet the maſter maketh the letter. The like caſe is theirs, which do worke miracles: for God is the onely worker of them, howſoeuer it pleaſeth him to vſe thoſe men as inſtruments in effecting of the ſame, for his greater glorie, both in himſelfe, as the chiefe efficient cauſe, and alſo in his inſtruments, to the further confirmation of their calling, and of the truth of his word. And to that end, in the 4. chap. verſ. 29, & 30. of the *Actes*, the Apoſtles Saint *Peter*, & Saint *Iohn*, do pray vnto God, that he would ſtretch forth his hand, to worke miracles by them, in theſe wordes: *Graunt vnto thy ſeruants with all boldnes, to ſpeake thy word, ſo that thou ſtretch forth thine hand, that healing, and ſignes, and wonders may be done, by the name of thy holy ſonne Ieſus.* By which prayer it appeareth, that God doth not beſtow the gift of working miracles, for any man whatſoeuer, to vſe at his owne pleaſure, or after what manner he thinketh good: but ſo as that God may haue alwaies one end of the ſtaffe (as they ſay) in his own hand, to vſe, or not to vſe, as he knoweth moſt conuenient; both for his owne glorie, and for the good of thoſe, for whoſe ſake ſecondarily, thoſe miracles are wrought. For wee vſe rather to giue thankes, then to pray for that which we haue alreadie

readie receiued: except it be for the continuance of it. And that this is true, it is manifeſt by 1. *Cor.* 12. where S. *Paul* reciting the ſpirituall gifts of the H. G. beſtowed vpõ the Church at that time, for the edification of the ſame: reckoning the gift of working miracles for one: in the end he concludeth, that al theſe things worketh euen the ſelf ſame ſpirit, diſtributing to euery man ſeuerally, euen as he wil. If as God wil, then not as man wil: neither in regard of the circumſtance of time, & place, nor yet in maner of working. And to ſpeake generally of the time, it is more then probable, that miracles are now ceaſed: ſo ſaith S. *Chryſoſtome* about 1200 yeares ſince, vpon the 17. chapter of *Matthew*, verſ. 20. in theſe words: *Cùm hodie iſta (viz. miracula) in eccleſia non fiant, an propterea dicemus Chriſtianos deſtitui fide? auertat deus, vt de populo dei tam malè ſentiamus. Adeſt fides iuſtificans, ſed ea quæ miraculorum dicitur, iam deſijt*: which is thus much in engliſh: Becauſe that now at this day theſe things (to wit miracles) are not wrought in the Church; ſhall we therefore ſay, that Chriſtians are altogether without faith? God forbid, that we ſhould thinke ſo badly of God his people. For they haue iuſtifying faith, but that which they call the faith of miracles, is alreadie ceaſed. For ſeeing that the ende of working miracles was to confirme the word, as Saint *Paul* ſaith, 1. *Cor.* cap. 14. verſ. 22. of the miraculous gift of languages; that it was a token to them that beleeue not, and not to them that beleeue, to prepare and mooue their mindes to the imbracing of the Goſpel: which Goſpel, beeing now a great while ſince ſufficiently prooued, and the truth therof eſtabliſhed by miracles, what needeth the conti-

nuance of the ſaid gift amongſt vs? And that the gift of working miracles, was but for a certaine time, at the beginning onely, beſtowed vpon his Church, as diuers other ſpirituall gifts were, which are rehearſed in the 12. chap. of the 1. Epiſt. *Cor.* it is very manifeſt: becauſe that all the reſt of miraculous gifts there recited are ceaſed, & out of vſe at this preſent. Wherefore the wizzards of theſe our daies, howſoeuer they colour their leger demaine in this behalfe; yet they are farre from the true practiſe of working miracles, giuen and accepted of God: by reaſon that the vſe thereof is ceaſed with the end, for which it was giuen, and ordained. Neither are we to thinke that the hand of the Lord is ſhortened therby, no more then it was, when *Manna* ceaſed among the Iſraelites. But the Lord knoweth, and doth alwaies, that which is moſt conuenient, and profitable, both for his owne glorie, and for our eternall comfort. Yea, by his prouidence he ſo moderateth the particular actions of all thoſe, vpon whome hee beſtoweth this grace of working miracles; that they doe nothing in this behalfe, but onely as he doth direct, and aſſigne them. So *Moſes* did his miracles alwaies at God his appointment: and the diſciples of our Sauiour Ieſus Chriſt, could not heale the lunaticke childe, in the 17. chap. of Saint *Matthew*. Howbeit at other times they did greater wonders. And the Prophet *Nathan* in the ſecond booke of *Samuel*, cap. 7. becauſe he was not firſt directed by God, failed in giuing counſaile vnto *Dauid*, to build the temple. Neither may wee thinke, that it hath beene otherwiſe in this caſe with any other of the ſeruants of God. For albeit it bee not expreſſed alwaies in the ſcripture; yet it is out

of

of doubt, that they were inwardly ledde by the ſpirit of God, to doe euery particular miracle, that they wrought: euen as the diſciples of our Sauiour Chriſt were, what they ſhould ſpeake in the 10. chapter of *Matth.* where our Sauiour Chriſt ſaith vnto them: *Take no thought how or what ye ſhall ſpeake: for it ſhall be giuen you in that houre, what ye ſhall ſay: for it is not ye that ſpeake, but the ſpirit of your father which ſpeaketh in you.* Wherefore our Sauiour Chriſt in the 9. chapter of the Goſpel after Saint *Luke*, findeth fault with his diſciples, becauſe they would haue had fire to come downe from heauen vpon the Samaritans, as *Elias* did procure to fall vpon the two fifties of men, and their leaders, in the 2. booke of the *Kings*, cap. 1. ſaying, that they knew not of what ſpirit they were: as though he ſhould haue ſaid: If that ye did know, and conſider (as the truth is) that *Elias* was mooued by the ſpirit of God, to execute his iudgement vpon thoſe men: and that ye are onely ledde by your deſire of reuenge, ye would neuer haue motioned this matter; for now ye aske ye wot not what. But thoſe that are counted cunning men amongſt vs, doe at no time looke for God his direction: but for the oppoſition, and coniunction of the planets, with a ſort of other vaine and wicked obſeruations, fitter for heathen men, thē for thoſe that beare the names of Chriſtians: which God hath flatly forbidden in the 18. chapter of *Deuteronomy*: and *Leuiticus*, cap. 19. verſ. 26. and by the Prophet *Ieremy* he ſaith, cap. 10. *Learne not the way of the heathen: and bee not afraid for the ſignes of heauen, though the heathen bee afraid of ſuch, for the cuſtomes of the people are vaine.* For the right vſe of the ſtarres, and the motions thereof, is

ſet downe by God himſelfe, in the 1. cap. of *Gen.* verſ. 14, and 15. in theſe wordes. *And God ſaid, let there be lights in the firmament of heauen, to ſeparate the day from the night, and let them be for ſignes, and for ſeaſons, and for daies, and yeares, and let them be for lights in the firmament of heauen, to giue light vpon the earth.* The like impietie is to be found in theſe men; when they appoint, and ſet downe vnto themſelues, and their diſciples in what place, ſuch and ſuch wonders are to be wrought. As though the power of God were tied to one place more then vnto another. Wherein they are like the Aramites in the 20. cap. of the 1. booke of the *King.* when they ſay, that the God of Iſrael is God of the mountaines, and not of the valleies: and therefore the Lord ſlew them with the edge of the ſword.

Furthermore for euery particular miracle God directeth (if it be done as it ſhould be) the meanes, and manner how it ſhould be wrought: either outwardly, by his word: or inwardly by his ſpirit. Thus the Lord when he did ſend *Moſes* to worke miracles before *Pharaoh. Exod.* the 7, 8, and 9 chapters. He inſtructeth, and telleth him, after what manner he ſhould doe them: So when he ledde the children of Iſrael ouer Iorden, by the hand of *Iehoſuah*: cap. 3. he biddeth him to command the prieſts, that did beare the Arke of the couenant, that when they came to the brinke of the waters of Iorden they ſhould ſtand ſtil in Iorden: whereby the people went ouer that riuer dry. In like manner in the 6. cap. of the booke of *Iehoſuah* the Lord declareth vnto *Iehoſuah* what he will haue done, that the walles of the citie of Iericho might fall downe before the chil-

dren

dren of Iſrael: the which being once done, the wall fell flat downe; ſo the people went vp into the citie, euery man ſtraight before him: And they tooke the city. So in the 1. booke of the *Kings*. cap. 13. aſſoone as the man of God had vttered the word of the Lord againſt the altar, it claue aſunder, and the aſhes fell out. But in the 2. booke of the *King*. cap. 4. becauſe that *Eliſha* did preſume of himſelfe, without the Lord his direction, to deuiſe a courſe to raiſe the womans child being dead to life againe, by laying the ſtaffe vpon the childes face, by the hand of *Gehazi* his ſeruant: therefore it tooke no effect. Neither ought we to imagine by this, that God is tyed to theſe, or any other meanes of like ſort. For he doth the ſelfe ſame, ſometimes by one meanes, ſometimes by another, as in the 4. cap. of *Exod.* verſ. 9. he biddeth *Moſes* to powre the water of the riuer vpon the dry ground onely, and it ſhould be turned into blood, and in the 7. cap. of *Exod.* verſ. 17. he commaundeth him to ſtretch out his hand with the rodde in it, ouer the waters, & they ſhould be blood, yea God doth bring to paſſe contrarie things, by one and the ſelfe ſame meanes, as in the 14. cap. of *Exod.* the ſea is both made dry for the Iſraelites to go ouer: and the waters returne againe to couer the Egyptians, when *Moſes* ſtretcheth forth his hand ouer the ſame as before. Nay ſeeing the Lord is omnipotent, he can doe what he will, as well without, as with meanes: but that it pleaſeth him to exerciſe his children, to attend vpon his ordinances: and not to feine vnto themſelues deuiſes of their owne braine, which the Lord alloweth not: as doe the cunning men, and women in theſe our daies: thinking thereby

by to worke thoſe wonders which they deſire. The which, although the Lord permitteth the diuell to bring to paſſe for them, yet is it not therefore a neceſſary conſequent, that God is the author or allower of this their worke; for God doth it otherwhiles to try them, as he ſaith in the 13. cap. of *Deuteronomy*. So the ſorcerers of Egypt in the 7. cap. of *Exod.* did bring to paſſe ſome things by their inchantments, as did *Moſes* and *Aaron*, by the finger of God, whereby the heart of *Pharaoh* was hardened.

And if it be ſo (will ſome ſay) how ſhall we diſcerne the ſeruants of God, from the ſeruants of the diuell in this behalfe?

To theſe I anſwer; that albeit it be not very eaſie, (eſpecially to the children of diſobedience) as the ſpirit of God by Saint *Paul*, 2. Theſſ. cap. 2. ſpeaking of Antichriſt, the man of ſinne ſaith: that his *comming is by the working of Satan, with all power and ſignes, and lying wonders, and in all deceiueableneſſe of vnrighteouſneſſe, among them that periſh, becauſe they did not receiue the loue of the truth, that they might be ſaued. And therefore God ſhall ſend them ſtrong deluſions, that they ſhould beleeue lies, that all they might be damned, which beleeued not the truth, but had pleaſure in vnrighteouſneſſe.* And our Sauiour Chriſt in the 24. cap. of the Goſpell after Saint *Mathew* ſaith: that there ſhall ariſe falſe Chriſts, and falſe prophets, and *ſhall ſhew great ſignes, and wonders, ſo that (if it were poſſible) they ſhould deceiue the very elect.* Yet they may be diſcerned by three eſpecial means, and notes, *viz.* Firſt by their vocation & calling. Secondly by their manner of working: And thirdly, by the end and intent of their working. As for the firſt it is euident, that in the primitiue

primitiue Church the gift and grace of miracles working, was annexed vnto the Ecclesiasticall function: as it appeareth in the 12. cap. of the 1. epist. *Cor.* verf. 28. where Saint *Paul* saith, that *God hath ordeined in the Church, first Apostles, secondly Prophets, thirdly teachers, then doers of miracles, after that the gifts of healing, helpers, gouernours, diuerse tongues.* And therfore the Papists, least they should seeme any thing to be inferiour vnto the primitiue Church, haue (like apes) appointed (*Exorcistæ*) (as they tearme them) for one of their ecclesiasticall orders, albeit in vaine, they hauing not their inward calling from God: Who at the first planting of his Gospell, did bestow this grace vpon his Church, that whereas the onely preaching of the word tooke little or none effect, yet by those miracles, which they see done in the Church, they might be conuerted and acknowledge the truth. Thus the Lord, when he sent *Moses* vnto the children of Israel to tell them, that by his hand God would deliuer them out of their bondage in Egypt, because that *Moses* seemed to doubt least they would not beleeue: Therefore the Lord appointed him to worke miracles before them: at the sight whereof they beleeued. *Exod.* cap. 4. And *Sergius Paulus* in the 13. cap. of the *Actes* of the Apostles, when he did see the miraculous striking of *Elimas* the sorcerer blind, is said to beleeue, and to be astonied at the doctrine of the Lord. So also the Iaylour in the 16. cap. of the *Actes*, was conuerted to the faith, when he saw the miracle wrought in the prison: where whilest *Paul* and *Silas* prayed, and sung psalmes in the night, suddainely there was a great earth-quake, so that the foundation of the prison

was ſhaken: and by and by all the priſon dores opened, and euery mans bonds were looſed. And the ruler in the 4. cap. of the Goſpell after Saint *Iohn*, with all his houſhould beleeued in our Sauiour Ieſus Chriſt, when he had ſeene the miracle which he had done in healing of his ſonne. To theſe I may adde that which Saint *Paul* ſaith in the 14. cap. of the 1. epiſt. *Cor.* verſ. 22. where affirming the miraculous gift of languages to be a ſigne vnto thoſe that beleeue not, ſeemeth to inſinuate the like end and effect of other miracles. And experience doth approoue the ſame: For ſince the time of *Conſtantine* the great, that the Chriſtian religion hath bin publikely profeſſed, and by godly Emperours maintained, the gift of miracles hath ceaſed. Many more proofes might be alleadged to this purpoſe: but becauſe this matter hath beene handled before in a fitter (as I take it) and a more conuenient place, I wil therefore paſſe it ouer, and returne to the point which I had in hand, againſt the which it may be obiected, that *Tertullian* in his bookes, *de Idololatria*, and *de Corona militis*. ſeemeth to affirme: that marchants and ſouldiers did miracles in his time: and therefore this gift is not alwaies annexed to the Eccleſiaſticall function. To this it may be anſwered: That although their outward vocation ſeemed to be meere laick (as they tearme it) yet were they inwardly and extraordinarily called of God, to the working of miracles: to the which no doubt was ioyned the preaching of the Goſpell, either by themſelues, or els ſome other of the clergy. So Saint *Paul* albeit a moſt excellent Apoſtle, and preacher of the Goſpell in the Church of God, is ſaid to be a Tent-

maker

maker, and wrought of the ſame trade for his liuing, as it is ſet downe in the 18. cap. of the *Actes*. verſ. 3. ſo that a mechanicall trade, or any other honeſt and lawfull profeſſion of trafficke in marchandize, or warrefare, doth not exclude them altogether from being of the clergy. But as for our cunning men (as we tearme them) what eccleſiaſticall function haue they? or how doth their profeſſion belong thereunto? Seeing that for ordinarie callings, we haue none ſuch in our Churches: except (as I ſaid) it be among the Papiſts, wherein how ridiculous they are, who ſeeth not, which is not wilfully blinded. And that they haue no ſuch like extraordinarie calling, it appeareth plainely, both by reaſon, and experience. For as our Sauiour Chriſt in the 4. chapter of S. *Marke*, verſ. 21. and Saint *Luke* the 8. cap. verſ. 16. ſaith, that *a candle is not lighted to be put vnder a buſhell, or vnder the table: but on a candle-ſtick, that they that enter in may ſee the light*: ſo theſe men, if they had an effectuall calling from God, they could not but in ſome meaſure exerciſe the ſame, to the glory of God, and the good of his Church. As the prophet *Ieremy*, when as he ſaw little or no profit of his labours, in ſo much that he was euen ſmitten, and caſt into priſon for preaching of the word: yet he could not forbeare, but ſaith, that the word of God *was in his heart as a burning fire, ſhut vp in his bones: So that he was weary with forbearing, and could not ſtay*. *Ieremy* the 20. cap. verſ. the 9. But theſe men, of whome I ſpeake, are much vnlike to the prophet *Ieremy*. For they are either ſo ignorant in the word of God, and Chriſtian religion, that they know not the truth thereof, and therefore how ſhould they giue teſtimony vnto the ſame

by the working of miracles: Or els their life is so lewd and vaine, that their witnes would rather giue offence, then any wise confirme the truth of the word preached. But to leaue this, and come to the next note or marke, whereby we may discry the working of miracles whether it be of God or not. Let vs first consider the nature and difference of miracles. A miracle may be defined a rare and vnwoonted thing, or worke, which either is, or seemeth impossible to be wrought by any naturall force, or meanes, and thereby moueth admiration. Hence we may gather two kinds of miracles: Namely, right and true miracles: and false or feined miracles. The true miracles are those, which cannot possibly be done by any naturall meanes, or creature, but onely by diuine vertue and power, and these are of two sortes. For some are so, of, and by themselues: as was the feeding of the children of Israel with Manna in the wilderneſse in the 16 cap. of *Exod*, verſ. 36. The staying of the sunne in the time of *Iehoſuah*. cap. 10. verſ 12. The raising of the dead: Yea and the healing of diseases, that by no natural meanes of any creature can be cured, and a great many more, such like set down in the scripture: the which cannot be wrought but onely by the finger of God: and therefore not by any diuilish meanes or sorcery: Albeit the diuell may sometimes counterfeit the same. Yet his legerdemaine is heere sooner espied, then in any other kind of miracles, by reason that he wanteth the ground of naturall causes to support it. The second sort of right and true miracles, are those which are so onely in regard of their manner of working, being not effected by, nor proceeding from any naturall cause,

but

but from the power of God. As the curing of diſeaſes, with the onely ſhadow of *Peter*, *Act.* cap. 5. (if the ſaid diſeaſes were otherwiſe curable) although hardly by naturall meanes. And in this chap. ver. 12. with the napkins and partletes of Saint *Paul*. As alſo the raine and cloudes of *Elias* in the firſt booke of the *King*. cap. 18. And the thunder of *Samuel*, 1. *Sam*. cap. 12. In this ſort of miracles the diuell doth often intermeddle; his miniſters the ſorcerers vſing otherwhiles the ſame outward meanes, which the ſeruants of God haue vſed in ſuch like caſes: and the diuel vnder this veile worketh the effect intended, by naturall meanes: as many ſorcerers in theſe our daies doe ſend cloathes vnto their patients, the which being done, the diuell doth ſecretly infuſe ſome naturall remedy, whereby the malady, wherewith they are greieued, is cured. And when things are thus wrought, they are not true, but falſe miracles, for right and true miracles (as I ſaid before) are thoſe which are effected by the diuine power of God onely: of which ſort were all thoſe which were done by the Prophets, Apoſtles, and our Sauiour Chriſt himſelfe, and his diſciples. For the grace of working miracles is a ſpirituall gift and not a naturall, as it is ſet downe in the 12. cap. of the 1. epiſt. *Cor.* And therefore the meanes of the ſaid working, muſt needs be ſupernaturall, being wrought by the ſame ſpirit who is the author, and diſtributer of the ſaid gift. For euen as the Lord God hath created heauen and earth, ſo hath he giuen to euery thing therein, in the creation a ſeuerall nature, vertue, and property, to be wrought, or to worke this or that effect (if it be rightly vſed and applyed) the which it is not poſſible

for any creature in the world to alter, or change, but onely for the creator, who made al things of nought at the firſt, as the Pſalmiſt ſaith. *He ſet the earth vpon hir foundations, that it neuer ſhould mooue. Pſal.* 104. Wherefore neither man, angell, nor diuell can doe any thing, but onely by naturall meanes; for they cannot create any thing of nothing, for that is proper to God alone: and therefore they of themſelues can doe no true and right miracles; but as God himſelfe by his diuine power, doth ſupernaturally worke the ſaid miracles by them: But they may worke falſe and counterfeit miracles. Which are thoſe, which either are not the thing that they ſeeme to be; or els if they be ſo, yet are they wrought by naturall meanes, albeit to vs vnknowne. For the diuell doth often times deceiue and delude the ſenſes, ſo that things do ſhew to be other, and otherwiſe, then they are indeede; as it commeth to paſſe in night-ſpells (as they tearme them) when as it ſeemeth that a wal, or ſome great water, is obiected and ſet againſt the party that is within the circle of the ſaid ſpell, that he cannot paſſe forth. Which is nothing els but a meere deluſion of Satan: For let them goe backward and they may paſſe the circle without any ſuch let: with many other ſuch like. Howbeit ſometimes he exhibiteth the thing it ſelfe, which in ſhew appeareth, as was the fire which conſumed *Iobs* ſheepe, and his ſeruantes, *Iob.* 1. cap. And this he doth by diuerſe and ſundry waies, and meanes: but eſpecially by three. The firſt is by applying the efficient, or working cauſe vnto the matter whereof they know any thing (which they intend) may be effected. And ſo it is thought, that *Pharaohs* ſorcerers

ſorcerers made the frogges before him, *Exod.* 8. The like wherof we may ſee by daily experience amongſt vs: when as by the blowing of flyes vpon fleſh, there ariſe wormes, or maggotes. And by this means partly they both bring diſeaſes vpon men, and likewiſe ſometimes cure them by applying, or infuſing ſecretly, either inwardly or outwardly to the bodie, things that may hurt or heale the ſame. Secondly, by the ſtirring and mooving of things: as in the aire, when he raiſeth windes and lightnings: as *Iob.* cap. 1. verſ. 19. and when he maketh any to be carried aloft in the ſame. In the waters when he cauſeth inundations. In the body of man, or beaſt, when he mooueth the ſpirits or humours, whereby diuers and ſundrie diſeaſes are ingendred, the which it were long here to recite. Thirdly, whereas the diuell of himſelfe is an inuiſible ſpirit, he taketh often vpon him the ſhape of other creatures: whereby & wherein he appeareth vnto men after diuers ſorts: ſometimes in inſenſible things: as he gaue his oracles in olde times, otherwhiles out of images ſet in the temples of the heathen gods: as alſo it is reported, that hee did out of an oake in a wood neere to the citie Dodona. Sometimes in ſenſible creatures, as he did deceiue our Grandmother *Eue* by, & in the ſerpent. Sometime in reaſonable creatures, as in man; whereof there are many examples in the new teſtament, of thoſe whoſe bodies he had poſſeſſed: and in our time alſo the like hath beene ſeene and obſerued: as *Fernelius* in the 16. chapter of his ſecond booke *de abditis rerum cauſis*, recordeth a hiſtorie, wherof himſelfe was (as it ſeemeth) an eye-witnes: Of one which was poſſeſſed with a diuell, who beeing a young man

of

of good place and calling, and being grieuouſly pained (as it is there ſet downe) did ſend for diuers Phyſitions: who hauing vſed their beſt skill to cure the ſaid malady, did notwithſtanding all their labour, and cunning, nothing preuaile. In the end (about ſome three moneths after) it was found out, that hee was poſſeſſed with a ſpirit; as well by other things, as alſo, and that eſpecially by ſpeaking of greeke and latine: whereas the party diſeaſed was vtterly ignorant of the greeke tongue; wherefore after that the fitte was ſomewhat ſlaked, he confeſſed that hee had vttered thoſe ſpeeches againſt his will: and to conclude, after theſe waies, and meanes, and ſuch like; the diuell doth worke counterfeit miracles (as I haue ſaid,) to the which he is apt and able rather then man, both in regard of his nature in his firſt creation: and alſo in regard of his long experience ſince. For beeing a ſpirit, he eaſily doth pierce into that which a ſolide ſubſtance cannot: and alſo beeing void of that burthen of the fleſh, wherewith man is clogged, and preſſed downe, hee is able to mooue himſelfe as well vpward, as downeward, or ſidewaies; and that with ſuch ſpeede as it paſſeth mans capacitie to conceiue of it. Thus he ſometimes ſtirreth vp windes, and lightnings in the aire, as *Iob.* cap. 1. from whence alſo he eſpyeth what is done, or to bee done vpon the earth beneath: ſometimes raiſing earthquakes, and fire, and vapours out of the earth: ſometimes paſſing from place to place, as occaſion ſerueth, to marke, to ſee, or to doe, that which is moſt fitting for his owne turne, as the Apoſtle Saint *Peter* ſaith, 1. Epiſt. cap. 5. verſ. 8 *that he goeth about like a roaring lyon, ſeeking whome he may deuoure.* And further,

ther, at the firſt beeing made an angell of God, euen by nature he ſurpaſſeth man farre, as well in vnderſtanding and knowledge, as alſo in power and dexteritie, to put their knowledge in practiſe. All which are much confirmed and augmented by his daily experience, the which hee hath had from the creation of the world, the which is graunted to no mortall man; and therefore he is rightly called the olde ſerpent in the *Apocal.* cap. 12. verſ. 9. And albeit he bee fallen from his former integritie, by reaſon of his tranſgreſſion, yet his naturall powers and faculties are not vtterly taken away, but onely corrupted: being now prone to all kinde of miſchiefe, and naughtines. For whereas God almightie at the firſt, framed him a moſt excellent creature, furniſhed with moſt admirable gifts as the other angels, to the obedience of his will: now hee is become an enemy both to God, and man: turning his wit and knowledge, into cunning, and deceit: and his ſtrength and ſuch like qualities, to the working of ſinne and iniquity: euen to the ouerthrow of all vertue and goodnes: but that the Lord hath put a bridle in his mouth: ſo that he can go no further then God will permit him, no not in naturall cauſes, as it is manifeſt in the booke of *Iob*, c. 1. & 2. where it is ſet downe, that he could not touch *Iobs* goods without eſpecial licence: and when he had done that, he could proceed no further without a new commiſſion to touch his bodie: yet hee oppoſeth himſelfe (as much as in him lyeth) againſt God, erecting to himſelfe by tyranny a kingdome of his own, withdrawing by all meanes poſſible, mankinde from the obedience of the almightie, to ſerue him. And to bring this matter the eaſier to paſſe (as

neere as he can) he wil notwithstanding imitate God in these actions, thereby to set a better glosse vpon his bad dealings. In so much that as the Lord hath giuen a law vnto his subiects, namely his word, wherin is set downe, both how himselfe will bee worshipped, and also they should deale amongst themselues. Euen so the diuell giueth rules of instruction to his liege people, which haue giuen as it were their names vnto him to serue him; I meane the magitians, witches, sorcerers, inchanters, and such like; how they should vse themselues towards him, both in regard of his owne person, and also how they should do mischiefe, and worke counterfeit miracles, and vaine trickes of legerdemaine amongst themselues, and other men. Howbeit nothing is brought to passe indeede by these meanes: but the diuell himselfe, vnder the colour therof, to wit of certaine sette formes of words, or characters, of what forme or fashion soeuer they be, whether circular, angular, crosse wise, or in the figure of man, beast, or any other thing which is vsed in magicke. The diuell (I say) vnder the colour of these, and such like, doth worke those effects, which by his ministers are intended. For what can words of themselues doe, but onely signifie: neither can characters doe or effect any thing, but onely represent. For if they doe any thing, it must bee either of their owne nature; or else by God his institution aboue, and beyond nature. But not of their owne nature, seeing that the meanes and matter onely of words at the beginning were made, when as God created all things, and gaue vnto them their naturall properties: and words were deuised by man afterward; for otherwise they would be the selfe same among

mong all nations; which we ſee is falſe: and this ſeemeth true, and approued by the ſecond chapter of *Geneſis*, the 19. and 20. verſes, where it is ſaid, that the Lord God formed of the *earth, euery beaſt of the field, and euery foule of the heauen: and brought them vnto the man, to ſee how hee would call them: for howſoeuer the man named the liuing creature, ſo was the name thereof: the man therefore gaue names vnto all cattell, and to the foule of heauen, and to euery beaſt of the field.* And as for characters, they (as euery man may ſee) are not things naturall, but artificially made, and formed (as we ſay) according as it pleaſeth the painter. And as for this prerogatiue of words by God his inſtitution: beſides that there can no warrant out of the ſcripture be brought to approoue it: ſo it ſeemeth confutable by the 13. v. of this preſent chap. where the Exorciſts are ſaid to vſe the ſame words in effect, which the Apoſtles had vſed in the like caſes, and brought nothing to paſſe; which could not haue bin, if the Lord had appointed and giuen ſuch vertue to the words alone, to worke ſuch ſupernaturall effects. But to leaue this, and to returne to our former purpoſe. In the 18. cap. of *Deuteronomy*, verſ. 20. it is thus ſet downe: *The Prophet that ſhall preſume to ſpeake a word in my name, which I haue not commaunded him to ſpeake; or that ſpeaketh in the name of other Gods, euen the ſame Prophet ſhall die.* The which place, although it may ſeeme by the words, to bee vnderſtood of the Prophets, or preachers of the word onely; yet it may alſo bee vnderſtood of workers of miracles: in as much as they (for the moſt part) were the workers of miracles: and therefore in the 13. cap. verſ. 1. & 2. of this booke, they are mentioned togither, in theſe

words: *If there ariſe among you a Prophet, or a dreamer of dreams, & giue thee a ſigne, or a wonder, &c.* Yea euen propheſying it ſelfe is a ſupernaturall worke, and a miracle: and further, the circumſtance of this 18. chapter of *Deuteronomy*, from the 9. verſe, doth inſinuate the ſame ſenſe. For after that the Lord by the hand of *Moſes*, had giuen the Iſraelites in charge, that when they came into the promiſed land of Canaan, they ſhould not ſeeke to ſorcerers, witches, inchanters, necromancers, and ſuch like; hee telleth them that he would raiſe them vp Prophets, which ſhould ſupply all thoſe wants, whereof they ſought to bee releeued by the aforeſaid diueliſh practiſers (ſo farrre forth as God ſhould ſee it needefull) and therfore there ſhould be no reaſon, why they ſhould vſe to goe vnto ſuch: but rather to vſe God his ordinarie meanes, which he hath allowed in his word, and ſanctified. And leſt any of the aforeſaid magitians, or any other beeing not lawfully called, ſhould intrude himſelfe into this function, therefore hee threatneth them, that they ſhould be ſlaine, whether they pretended the name of the true God for this their practiſe, or vſed the name of any other falſe god, to bring their purpoſes about. In which place we may note two eſpeciall meanes in generall to bee ſet downe, whereby the Prophets did propheſie, and worke wonders among the people. The one is in the name of *(other)* that is (ſtraunge) or (falſe) gods: which is, when they do it in the name, and as it were, by the meanes of any thing, or creature, but onely of God almightie. For ſeeing there is but one God alone, which is the true God, and creator of al things, and from whome euery good gift proceedeth, and

euery

euery miracle is wrought (as I haue prooued before) it followeth of neceſſitie, that whoſoeuer worketh any wonder in the name, or by the meanes of any thing in the world, but onely of him, and by the meanes that himſelfe hath appointed, and allowed, maketh thereof a god, and in the roome of the true *Iehouah*, placeth the creature. And of this ſort are all they which worke by the name of any, either angell, diuell, ſaints, or men deceaſed, or any other creature, or by any other words deuiſed by man, or Satã, whether it be in regard of the words thẽſelues alone, or in regard of the maner: as whether they be pronoũced, or written, or how often this is to be done: or in reſpect of the order, or any other circumſtance of time, or place, or ſuch like. The which alſo may bee ſaid of figures, or characters, of what forme, or faſhion ſoeuer they be. All theſe meanes are ſimply euill, and againſt the firſt commaundement (*Thou ſhalt haue no other gods but me*) and therefore abominable, and by no meanes to be vſed. The other meanes of working miracles, is in the name of the onely true God. That is, when they vſe any, or all the names of the holy Trinity: or the meanes ſet downe in the word, and exerciſed by the Prophets and Apoſtles, as is praier, and faſting and ſuch like. They which doe vſe the name of God, as it conſiſteth of letters and ſyllables in theſe caſes, whether pronounced with the mouth, or written, doe exceedingly abuſe, and blaſpheme the name of God againſt the third commaundement. *Thou ſhalt not take the name of the Lord thy God in vaine*, vſing it vnto another end, then he hath ordeined it. For God hath not appointed his name for men to worke wonders by it, but that ther-

by he might be knowne, and glorified. For whereas God in himselfe is incomprehensible by the wisedome of man, it hath pleased him to manifest himselfe by certaine names, which doe in some measure expresse his nature vnto vs, so far forth as the weaknes of our capacity can beare: and as God thinketh it to be most meete, & conuenient both for his owne glory, & the good of his people, as he saith vnto the Israelites in *Exod.* 6. 2. that he *appeared vnto Abraham, Isaack, and Iacob, by the name of God almighty: but* (saith he) *by my name Iehouah, was I not knowne vnto them.* As for those which doe vse certaine set formes of prayers, and other meanes vsed by the holy men of God in working miracles: albeit at the first it may seeme to be very lawfull, and good, yet if they haue not an especiall gift, and calling from God to worke the same, their practise is to be suspected. Nay it is most vnlawfull and wicked, and a sinne against the third commaundement. In that the meanes aforesaid are vainely vsed, when as God hath giuen no such vertue vnto those words alone: neither haue they any commission from him, to worke miracles by his authority or power: for although our Sauiour Christ in the 17. cap. of *Matth.* vers. 21. and *Mark.* cap. 9 vers. 29. seemeth to insinuate, that some miracles are not wrought without prayer and fasting; (speaking of the casting out of diuels) yet it followeth not, that God hath graunted such force and vertue vnto the words in prayer, or to the action of fasting, of themselues to worke miracles, howsoeuer they be vsed; for our Sauiour Christ doth there speake vnto his disciples, vpon whome he had bestowed the grace of working miracles before: and

yet neuertheles, he will haue them to vſe harty praier in this buſines, that thereby they may acknowledge God almighty, to be as well the continuer, as the firſt author and giuer of all ſuch graces: and that they might altogether depend vpon him, for his continuall aſſiſtance with the ſame. Wherfore heere we muſt haue regard vnto the firſt note of difference, betweene the ſeruants of God, and the ſeruants of Satan before ſet downe: namely, their calling.

But becauſe that wolues doe often times enter into the ſheepefold in ſheepes cloathing, neither hath euery one of the Church of God the gift of working miracles (albeit an Eccleſiaſticall perſon) as it is plaine by the 12. cap. of the 1. epiſt. *Cor.* verſ. 29. and 30. therefore we muſt marke and conſider the third note of difference. Which is to what end and intent, they doe worke miracles. And this note or marke may be gathered out of the 13. cap. of *Deut.* where the Lord ſaith thus; *If there ariſe vp among you a prophet, or a dreamer of dreames, and giue thee a ſigne, or a wonder, and that ſigne, or wonder which he hath foretold, come to paſſe, ſaying, let vs goe after other gods, which thou haſt not knowne, and worſhippe them, hearken not thou to the words of that prophet, or dreamer of dreames: for the Lord your God, trieth you, to know whether you loue the Lord your God with all your heart, and with all your ſoule, follow the Lord your God, and feare him, and keepe his commaundements, and giue eare vnto his voice, and worſhippe him, and cleaue vnto him.* By which words it appeareth, that whoſoeuer he be, that worketh miracles, and doth not thereby ſeeke the glory of the onely true God, but rather his owne gaine, praiſe, or commendation:

mendation: Or doth it for any other ſiniſter reſpect: we are not to goe, nor to hearken vnto him: for he doth not the Lords meſſage, but his owne: Neither is he ſent of God, but vſurpeth the authority of himſelfe, or is Satans miniſter herein. The which the Lord ſometime doth ſuffer to be done, to try what is in the heart of his people: whether in loue they wil cleaue vnto him, and keepe his commaundements which he hath ſet downe in his word, for confirmation whereof he hath wrought ſo many, and ſo wonderfull miracles. And indeed the gift of working miracles, as alſo other ſuch like graces, wherewith the Lord doth indue, and adorne his Church, and the miniſters of the ſame: is in a manner beſtowed vpon it to this end, that his elect children being in minde, and conſcience aſſured, ſetled, and grounded in the truth of Gods word, may grow, and encreaſe together, more and more, in the faithfull and zelous practiſe thereof, in all godly and honeſt conuerſation, to the glory of God and their owne ſaluation. This is prooued to be true by the 12. cap. 1. epiſt. *Cor.* where Saint *Paul* recounting the ſpirituall gifts of God beſtowed vpon his Church in theſe words ſaying, that *to one is giuen by the ſpirit the vtterance of wiſedome, to another is giuen, the vtterance of knowledge by the ſame ſpirit: to another faith by the ſame ſpirit: to another the gift of healing by the ſame ſpirit: to another power to do miracles: to another propheſying: to another iudgement to diſcerne ſpirits: to another diuerſe tongues: to another the interpretation of tongues:* ſaying in the ſeauenth verſe going before in the ſame chapter, that all and euery one of theſe gifts is giuen *to profit withall.* But whome, not him ſelfe alone, to whome any of the aforeſaid

foreſaid ſpirituall graces is giuen: but the Church of God: and therefore the Apoſtle making a compariſon afterward in this ſame chapter betwixt the naturall body of man, and the Church, which is the myſticall body of Chriſt, ſeemeth thus to reaſon *viz.* Euen as there are many members in mans body, yet none of them is for himſelfe alone, but each of them is carefull to procure the health, and welfare of the whole body: ſo in the Church of God, euery member thereof, ought to vſe thoſe gifts, and graces aforeſaid, and ſuch like; not to their owne gaine, commodity, or glory: but to the good of their fellow-members, and of the whole Church. And that in ſpirituall matters, pertaining to the true knowledge, and ſeruice of God, and eternall ſaluation in Chriſt Ieſus: and not in temporall and worldly things; but ſo farre forth, and to that end, that thereby they may the better be inabled to goe forward in their ſpirituall courſe vntill they come to the end thereof, which is the ſaluation of their ſoules. For as the gift of working miracles, and the other gifts aforeſaid are ſpirituall: ſo the obiect, and end of the ſame is ſpirituall: namely, the edification, and building vp of the Church, as it is the myſticall body of Chriſt Ieſus, whereof himſelfe is the head; as it is plaine, by the 4. cap. of the epiſt. of Saint *Paul* to the *Epheſians*, where the Apoſtle ſpeaking of the aforeſaid ſpirituall gifts (although he rehearſeth not all) ſaith that they were giuen, *for the gathering togither of the Saints, for the worke of the miniſtery, and for the edification of the body of Chriſt (vntill we all meete togither in the vnity of faith and knowledge of the ſonne of God) vnto a perfect man, vnto the meaſure of the age of the fulneſſe of Chriſt,*

that we henceforth be no more children, wauering and caryed about with euery winde of doctrine, by the deceit of men, and with craftineſſe, whereby they lay in waite to deceiue: but let vs follow the truth in loue, and in all things grow vp into him, which is our head, euen Chriſt. And therefore Saint *Paul* continuing his ſpeech concerning the ſpiritual gifts begun, & ſet downe 1. *Cor.* 12. hath theſe words vnto them in the 14. c. of the ſame Epiſtle. *Seeing that ye couet ſpirituall gifts, ſeeke that ye may excell to the edifying of the Church.* As if he ſhould haue ſaid. If ſo be that ye be ſo deſirous to excell others, in the extraordinary gifts of the ſpirit: ſee that ye may goe beyond others in the right vſe of the ſame, which is the edificatiõ of gods church. Wherfore they which make not this vſe of the aforeſaid ſpirituall gifts, and namely of working of miracles (which is the chiefe thing which we ſtand vpon at this time) doe moſt mightily abuſe the ſame: Nay rather (which is more probable) they haue not this gift giuen and inſpired into them by the ſpirit of God, but they are the diuels ſeruants, and miniſters herein: by whoſe meanes and aide, they may be thought to effect thoſe wonders. For euen *Iudas* Iſcariot, albeit otherwiſe a moſt wicked perſon, and one that afterward betraied his maſter: Yet when he had receiued of our Sauiour Chriſt the giſt of working miracles, he preached the Goſpell of the kingdome, as did the other Apoſtles. For whomſoeuer the Lord doth furniſh with ſuch extraordinary ſpirituall gifts, he will haue them (will they nill they) to vſe them to that end which he hath appointed. And as Saint *Paul* ſaith in the 1. epiſt. *Cor.* cap. 9. verſ. 16. and 17. *If I preach the Goſpell, I haue not wherin to boaſt,*

for

for neceſſity is laid vpon me. Woe be to me therefore, if I preach not the Goſpell: for if I doe it willingly, I haue a reward, but if I doe it againſt my wil, the diſpenſation is committed vnto me. So when the Lord had made *Ionas* his prophet to goe vnto Niniue, to tell them what he had determined concerning their deſtruction, although *Ionas* was very vnwilling to doe it, in ſo much that he fled another way, onely that he might eſchew the performance of that meſſage: Yet God drew him backe againe, as it were through the midſt of the ſea, and conſtrained him to fulfill his commaundement herein. And *Balaam* howſoeuer before, and at other times he may ſeeme to haue beene a ſorcerer, and to worke by inchantment, for his owne eſtimation and profit: Neuertheles when it pleaſed God to make him his miniſter, and had inſpired him with the giſt of prophecy, to pronounce his bleſſing concerning the children of Iſraell, albeit he laboured by all meanes poſſible to the contrary, being thereunto mooued with the deſire of wealth, and preferment promiſed to him by king *Balack*, as it is in the 22. cap. and 23. cap. of the booke of *Numbers*. Notwithſtanding at the laſt he was forced to yield to gods determinatiō in bleſſing the Iſraelites, whom before he endeauoured to curſe. *Numbers*, cap. 24. Now they which are only Satans inſtruments in working wōders, haue no purpoſe at al, to glorifie god in obeiing of his precepts, and in preaching of his word to the edifying of his Church. For as Satan the aduerſary both to God, and man, is the author of theſe miracles, ſo will he haue his miniſters, to direct their actions accordingly. Neither doth the Lord inforce them, to make that vſe of their faculty of working

miracles, which he appointeth to all thoſe that are wrought by his ſpirit: becauſe they haue neither receiued the gift from him, nor yet any commandement to doe any ſuch thing. But they are led of themſelues, and of their maſter whome they ſerue, to aime in all their practiſes at other ends, and work for other worldly, and deuiliſh reſpects. As the ſorcerers of Egypt wrought miracles, onely that thereby they might diſgrace *Moſes* the ſeruant of God, and diſcredit his office, and authority. So *Barieſu* the ſorcerer in the 13. cap. of the *Act.* of the Apoſtles endeauoured what he could to turne away *Sergius Paulus* from the faith of Chriſt which *Paul* preached. And what was the end of *Simons* practiſes, which in the 8. cap. *Act.* is ſaid to haue vſed witchcraft? but onely his owne gaine, and worldly honour, and credit, as it appeareth by the circumſtances of that place. And although the magitians, ſorcerers, & ſuch like people, ſometime do vſe good and godly words, in outward appearance, and that (as it may ſeeme) to a good end: yet at other times, and that for the moſt part, you ſhall find them to haue other badde, worldly, and wicked intents: and to doe this but onely in hypocriſie, to couer and colour their owne wicked dealings, and that they may worke the greater miſchiefe afterward: as it may be gathered out of the ſixteenth chapter of the *Actes* of the Apoſtles, by the hiſtory of the damſell, which being poſſeſſed with a ſpirit of diuination (which ſeemeth to be ſuch an one as they vſe amongſt vs to goe vnto, to know of them their fortunes, or what is become of things loſt, ſtolne, or ſuch like) whereby ſhee inriched her maiſter with whome ſhee dwelt, ſhee (I ſay) this damſell

damſel ſeeing *Paul*, with the reſt of his company paſſing by, cryed out ſaying. Theſe men are the ſeruants *of the moſt high God, which preach vnto vs the way of ſalvation.* But to what end (thinke ye) did ſhee this? to confirme the Goſpel which *Paul* preached? No: for that is farre from Satan, and all his miniſters. But rather becauſe that ſhee, or Satan by her, and in her, thought it the beſt courſe to bring to paſſe their purpoſe: that whereas they neither could, nor durſt openly, and manifeſtly contrary the preaching of the Goſpel: yet by this means they might thinke ſecretly by crafty pollicy to weaken, and diminiſh the authority of the ſame, by bearing men in hand (as it were) that they were indued, & led by one & the ſelfe ſame ſpirit, that the Apoſtles were, & that there was no difference in their doctrine. So that hereby the doctrine of the goſpel might be brought into ſuſpition. The which when *Paul* perceiued, & fore-ſeeing the inconueniẽce that might ariſe therby, to take away al occaſion of miſdeeming, he commanded the ſpirit to depart out of the ſaid Damſel; making therby (as it were) an open profeſſion of the enmitie betwixt Satan & him, and ſo of the contrariety of both their doctrines, and of the endes of the ſame. So in like manner our Sauiour Chriſt commaunded the foule ſpirit to hold his peace, when hee ſaid hee was *the holy one of God*, Mark. 1. cap. and *Luk*, cap. 4. Now to conclude: If theſe three notes before ſet downe, be duely weighed, and conſidered, with a ſingle eye, and an vpright heart, they will not a little helpe to diſcerne the true ſeruants of God, from the inſtruments of the diuell in the working of miracles. But alas, now a daies people are more prone and readie

to lay a ſtumbling blocke before their owne ſteppes, and to hang a veile before their owne eyes, that they may not ſee the truth in this behalfe: feigning and framing vnto themſelues reaſons and arguments againſt the ſame, to vpholde and maintaine magicke and ſorcery in deede, and in truth (albeit they like not altogither of theſe names.) To the which arguments I meane (God willing) to anſwer when I come to the handling of the 13. verſe of this chapter. In the meane time I will proceede vnto the next, which is the 12. verſe.

So that] In the which (as I tolde you before) the particular amplification of the miracles, which God wrought by Saint *Paul*, is ſet downe: where wee are to obſerue two things. *viz.* The matter of theſe miracles, or the miracles themſelues; and the meanes by which they were wrought. But for the better explaining thereof (although it be placed laſt in the text) yet wee will ſpeake firſt of the miracles themſelues; whereof two eſpeciall and principall are here rehearſed, (to wit) the healing of the diſeaſes of the body; and the diſpoſſeſſing of Satan the enemy of the ſoule, in theſe words:

And the diſeaſes departed from them, and the euill ſpirits went out of them] Theſe two ſorts of miracles our Sauiour Chriſt in the 10. chap. of the Goſpel after Saint *Matthew*, and *Marke* cap. 6. and *Luke* cap. 9. when he ſent them forth to preach the Goſpel, gaue power and authoritie vnto his twelue Apoſtles to worke. And ſo likewiſe hauing made, and appointed Saint *Paul* in the 9. chapter of the *Actes*, to be an Apoſtle to preach his Goſpel vnto the Gentiles, endued him with gifts of the holy Ghoſt, and as we ſee heere,

heere, adorned him with the same grace of working miracles, which he had bestowed vpon the other Apostles aforesaid; thereby ratifying & confirming his functiō, & ministery, as he did of the rest. Where we may also note, that these miracles were no vaine, and iugling trickes, to mooue laughter amongst pleasant heads: nor yet framed, or deuised for those of grauer wittes to wonder at: but they were wrought for the profit, and commodity of mankind in this mortall life; albeit that be not the chiefe end, wherefore God gaue them this power to worke the same. But his owne glorie (as I said) and the edification of his Church: and therefore when the Apostles at any time sawe, that the aforesaid kinde of miracles serued not so fitly for that purpose: they tooke a contrarie course, as appeareth in the *Actes* 5. chapter, where it is said, that *Ananias* and *Saphira* his wife, fell downe dead at the speech of S. *Peter*, when he tolde them of their wicked dissimulation, and hypocrisie before God, in selling of a certaine possession, and bringing part of the price vnto the Apostles, to the vse of the Church; pretending that they had brought the whole. By which example the people were mooued to glorifie God for his iust iudgement vpon these hypocrites; and also were put in feare lest at any time the like offence should lay hold vpon them. Whereas if he had not done thus, it might haue bin a meanes to make them goe on still in their wickednesse, and to haue encouraged others to haue done the like. In like manner, in the *Actes*, 13. chapt. when Saint *Paul* caused *Barieſu* to be stricken blinde, for resisting the preaching of the Gospel by Saint *Paul*; wee see what effect it wrought in the conuersion of

Sergius

Sergius Paulus. For truely all the ſpirituall giftes of God, giuen and graunted vnto his Apoſtles, and miniſters, in regard of their ſaid calling and function, is for the edification of the Church, and not for the deſtruction thereof, as Saint *Paul* ſaith in the 2. Epiſt. *Cor.* cap. 10. verſ. 8. in theſe words: *If I ſhould boaſt of my ſelfe ſomewhat more of our authoritie or power, which the Lord hath giuen vs to edifie, and not to deſtroy, it ſhould not be to my ſhame.* Howſoeuer ſomtimes they ſeeme to doe otherwiſe, yet it is but as the Phyſition or Chirurgion, who doe not alwaies applie milde & mollifying medicines, but ſomtimes biting corroſiues, according to the nature and condition of the diſeaſe: yea ſomtimes they cut off a member, for feare of infecting the reſt: as the Poet ſingeth.

Omnia tentanda ſed immedicabile vulnus
Enſe reſcindendum eſt, ne pars ſincera trahatur.

So *Paul* in the 3. chap. of the 1. Epiſt. *Cor.* verſe 5. deliuered the man that had committed inceſt, vnto Satan (as he ſaith) *to the deſtruction of the fleſh, that the ſpirit might be ſaued in the day of the Lord Ieſus.* But of this I haue ſpoken ſomewhat afore: wherefore I will go forward to the particular diſcuſſing of the aforeſaid two ſorts of miracles. And firſt of the miraculous gift of healing, becauſe that is firſt placed in the text.

And the diſeaſes departed from them] It is not heere particularly ſet downe, what kinde of diſeaſes were healed by the Apoſtle: but it is certaine by the circumſtance of the place, that hee cured all whatſoeuer, for curing whereof he ſent napkins and partlets: and it agreeth very well to the commiſſion which our Sauiour Chriſt gaue to his Apoſtles in the 10. chap-

chapter of the Gospel after Saint *Matthew*, verse 1. where it is said, that he *gaue power vnto his disciples to heale euery disease, and euery infirmity*, that is, all maner of diseases, which the spirit of God did mooue them to take in hand: and this is confirmed by their continuall practise throughout the whole new Testament, wherein we cannot finde (especially after the ascension of our Sauiour Christ) that they euer failed in healing any disease whatsoeuer, which they tooke vpon them to cure. For this extraordinarie power of healing, is not a naturall facultie, but a diuine gift of God, supernaturally inspired by his holy spirit: to whome nothing is impossible, and all, and euery thing is of like easines: yea that which to vs seemeth, nay and is indeede most hard, and difficult, is soonest brought to passe, when as God will haue his glorie shewed (in a speciall manner) thereby, as in this kinde of healing. Wherefore they which pretend this miraculous gift of healing, and cannot, or doe not cure all, but some certaine of those diseases, which they take in hand, are greatly to be suspected: of which sort are those, which amongst vs are called wise, and cunning folkes; whereof some can cure but some one, or a fewe particular diseases: as for example, they which haue a charme for the toothach: a prayer or a blessing for a Fistula, and such like. Others doe professe the curing of all diseases; and yet neither of them both doth alwaies, and at all times performe that which they pretend in this behalfe: no not in those diseases, in curing wherof they would seeme to be most expert. The reason is this: when diseases cannot be cured by naturall meanes, then are they past the diuells reach to heale: and there-

fore his inſtruments muſt needes faile therein. To make this more plaine, wee muſt note, that amongſt all the diſeaſes ſet downe by the Phyſitions in their treatiſes, ſome are curable, and ſome are vncurable, I call thoſe curable, which nature either of her ſelfe alone, or by the helpe of medicines is able to worke out, and expell. Of this ſort we ſee many examples by daily experience, which nature cureth, if ſhee bee ſtrong, and the cauſe of the diſeaſe light; or if ſhee be weake, or the cauſe of the diſeaſe ſtubborne, by the meanes of phyſicke. Now theſe kindes of griefes the ſorcerers can, and do heale: and for as much as ſome diſeaſes are more difficult then other: yea ſome are ſo hardly cured, as that fewe, euen of the beſt ſort of Phyſitions (except God his eſpeciall aſſiſtance) can heale them, whoſe cure notwithſtanding is wrought by theſe ſorcerers. Here therefore Satan in theſe his miniſters is greatly honoured, who in regard of the ſubtilty of his nature, and his long experience (as I haue ſaid before) doth more readily finde out the diſeaſe, with all the circumſtances thereunto belonging, as alſo a fit remedie therof, then moſt men can doe: and yet for all that the diſeaſe by man (if hee could hitte vpon the right methode) and that by naturall meanes, not vncurable: for that diſeaſe is vncurable from which the partie grieued by no naturall meanes, or medicines, can be recouered: of which kinde the Phyſitions doe account all deepe wounds in the braine, heart, or liuer: alſo the deuiding of the ſinewes aſunder, which are deriued from the braine or ſpirituall marrow to any limme, or member of the body, to giue ſenſe, and moouing thereunto, (whether it bee by a wound, rupture, or

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any ſuch like) cauſeth a palſie, which is vncurable. So is deafenes, if it haue continued from the birth: as alſo blindnes, according to that which the blinde man ſaith to the Phariſies in the Goſpel after Saint *Iohn*, cap. 9 verſ. 32. *Since the world beganne was it not heard, that any man ope ned the eyes of one that was borne blinde.* The like may bee ſaid of them that could neuer ſmell. An vlcer or ſore that is deepe in the liuer, is counted vncurable: and ſo is an abſolute, and exquiſite hardnes without ſenſe or feeling in the ſame: as alſo in the mylt. An vlcer in the bladder likewiſe is thought vncurable, eſpecially if it be deepe. In like manner no member which is altogither mortified, can be recouered. Now theſe aforeſaid and ſuch like diſeaſes, are iudged ſimply vncurable; by reaſon that at no time, nor in any perſon, they are ſeene to bee healed. But there are diuers and ſundrie other maladies, which are not ſimply, and altogither ſo, but onely in regard of ſome circumſtances: as the conſuming feuer, which is called *febris hectica*, at the firſt is eaſily cured; but after that it is confirmed, it is paſt remedie: as alſo that kinde of leproſie, called *Elephantiaſis*. The gout likewiſe, when as it hath continued ſo long, that hard knobs or knots are of groſſe humours ingendred in the ioynts, is eſteemed vncurable, according to the ſaying of the Poet.

Tollere nodoſam neſcit medicina podagram.

So there are many diſeaſes, which in young folks are healed; but in olde perſons they are vncurable: and diuers kindes of feuers are cured in many perſons, but in ſome they admit no remedy, as we ſee by daily experience: and it is manifeſt by the 20. chap. of the ſecond booke of the *Kings*, that *Ezechias* was

irrecouerably ſicke, and that (as it is thought) of a *peſtilent feuer*, from which oftentimes other are recouered by the helpe of medicines. And albeit hee was reſtored to health againe, and a medicine applyed vnto his diſeaſe; yet was his ſicknes deadly, as it is in the firſt verſe of the ſaid chapter. Neither was it cured by any naturall meanes, but ſupernaturally: as appeareth in the 5. verſe, where God ſaith, that himſelfe had healed him, before that any naturall remedie at all was applyed vnto his ſore. There are many other vncurable diſeaſes of both ſorts, the which it were too long and tedious here to recite: none of all which (beeing paſt remedy by naturall meanes) can be healed by any charmer, or ſorcerer, nor by the help of Satan, or any other creature what ſoeuer, but onely by the ſupernaturall power & finger of God: by the which all the holy Prophets, Apoſtles, and Saints of God from time to time, haue wrought all their miracles: and therefore the miracle of healing. As for the outward meanes & manner which they haue vſed (which is the ſecond thing which I obſerued in theſe miracles:) it maketh nothing at all to the curing of any diſeaſe: but whereas the eyes of our vnderſtanding are ſo obſcured & blinded, that they cannot ſee into the inward power, and working of the ſpirit of God, which is the onely author of this gift and grace of healing: it pleaſeth God otherwhiles to put into the mindes of his ſeruants in theſe caſes, to vſe ſome outward ſenſible meanes, by the view whereof, as by certaine ſignes & tokens, men might bee admoniſhed, and further induced to a deeper conſideration of Gods hidden working herein. Not that any thing is effected by

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theſe meanes, for then would the holy men of God haue vſed alwaies one, and the ſelfe ſame outward meanes in producing of the ſame effects: Or els all the ſame meanes are effectuall alwaies, and in all perſons: But the firſt is falſe, for our Sauiour Chriſt cured by his word onely, and *Peter* in the 5. cap. *Act.* verſ. 15. is ſaid to heale diſeaſes, euen with his ſhadow.

And heere Saint *Paul* is reported to haue cured them with napkins and partletes. And as for the ſecond we ſee it cannot be true by common experience: for who cureth now by his ſhadow onely as *Peter* did. Indeede many of our ſorcerers will ſeeme like apes, to imitate Saint *Paul* in this place, ſending napkins or cloathes vnto thoſe that are ſicke: but their working is (as I haue ſaid before) by naturall meanes. For it ſeemeth very certaine in all reaſon: That by the ſame meanes generally, that the diuell inflicteth diſeaſes vpon man, or beaſt, he doth expell and driue away the ſame. Now it is euident by many examples, that he inflicteth diſeaſes by naturall meanes: for *Iohannes Langius* in his 38. medicinall epiſtle reciteth an hiſtory of one *Vlricke Neuceſſer*, who being extreamely pained in one of his ſides, vpon a time laid hold of a naile, that lay vnder the skin there: which naile when the chirurgion had cut out, and the paine nothing allaied, the man deſpairing of any recouery cut his owne throat, and afterward being opened before his buriall, (in the preſence of many) by two chirurgions, whom he there nameth: there were found in his belly a long round piece of wood, foure kniues of ſteele, partly ſharpe, and partly nickt like a ſaw, and two ſharpe inſtru-

ments of iron, that were more then a ſpanne long, and haire rowled together in forme like a ball. So *Anthonius Beneuenius, de admirandis morborum cauſis*: telleth of a certaine woman of Florence, who being pained with an exceeding great torment in her ſtomacke ſodainely caſt vp by vomit crooked nayles, needles of braſſe, with waxe and lumpes of haire; and laſtly a piece of fleſh ſo bigge, that it was thought impoſſible to be auoided. In like manner *Benedictus Veronenſis* in his 7 booke, and 25. chapter ſaith, that he ſaw two women dwelling in the ſame towne, and very familiar friends: which being both extreamely vexed, and tormented with vomiting: one of them (with much adoe) caſt vp a great needle, or pinne wherewith women vſe to trimme their haire, being crooked after the manner of a hooke, and wrapped together with the haire of a womans head, wherein were infolded the pairings of nayles: the which being voided ſhe notwithſtanding lay as it were ſtrangled, and ſo dyed the next night. The other caſt vp the haire of a womans head, with pieces of glaſſe, and three peices of a doggs taile dried with the haire vpon it, which if they had beene ſet togither againe, would haue made the length or quantitie of the whole taile. There are many other ſuch like examples of diſeaſes laid vpon mortall men, which might be brought to this purpoſe: None of all which could poſſibly be done, but by inchantment: and yet we ſee that they were done or inflicted, but onely by naturall meanes. Neither can any man prooue the contrary (as I thinke) in any other. The which if it be ſo, then may we conclude that all theſe, and ſuch like, which are done by inchantment, are done by naturall

rall meanes. But ſome man may obiect and ſay: That as one ſwallow maketh not ſummer, ſo a few particular examples cannot inferre a generall concluſion. To this I anſwer: That many particular examples recited, with the reſt all are in generall implied, ſo that there can no inſtance be brought to the contrary is a ſufficient argument. Beſides this the very name giuen by men of former age in latine, to magitians, charmers, ſorcerers, inchanters, necromancers, and ſuch like: calling them *veneficos*, doth decipher the manner of their working: as though they made and infuſed ſuch matter, or medicines, as altereth the nature and temper of thoſe things into which they are infuſed, and wherewith they are mixed: and the greeke word φαρμακεὺς, betokeneth the ſame thing. Neither do I ſee wherefore Satan ſhould vſe naturall meanes, in the parties before ſpecified, and ſuch like: rather then ſupernaturall, if it had not paſt his reach: ſeeing that he doth for the moſt part endeauour to couer his dealing (as much as he can) that it may not be eſpied. As he did when he laid his hand vpon *Iob*, as it appeareth in the firſt chapter of his booke. And therefore it is to be thought, that he made vſe (in the aforeſaid perſons) of thoſe naturall meanes which came firſt into his minde, and were neareſt at hand for that preſent time. And as concerning the ſecond kind of miracle, which S. *Paul* is heere ſaid to worke by napkins, and partlets ſent vnto the parties grieued: To wit the caſting out of diuels: the ſame is to be iudged and ſaid, which hath beene ſpoken of the miracle of healing: both in regard of the outward, and alſo of the inward meanes of the ſame. For as for the inward, which is the onely

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meanes: It is the power and ſpirit of God alone: and as for the outward manner, it maketh (as I ſaid before) nothing to the working of the miracle. Wherefore they are all in a mighty errour, which thinke that Satan can be caſt out, by certaine ſet and conceited words, or characters, as they vſe in magicke: For we muſt not thinke that the diuell is either ſo ſimple, or ſo weake (if God permit him to vſe his ſtrength) as to be (as it were) blowne out with the winde, or ſound of words: or ſo timorous, that he may be fraied away with the ſight of figures, or characters, when as he durſt tempt our firſt parents in their ſtate of innocency. *Gen.* cap. 3. Nay he was not afraide to ſet vpon our Sauiour Chriſt, as it is in the 4. cap. of Saint *Luk.* although he was God, albeit in the forme of man, *Phil.* cap. 2. verſ. 6. And S. *Peter* likeneth him to a roaring lyon in his firſt epiſt. and cap. 5. And our Sauiour Chriſt in the 12. cap. of S. *Mathewes* Goſpell, ſeemeth to compare him to a ſtrong man, which will not yield, till a ſtronger then he compelleth him. Indeede ſometime he will faine as though he were forcibly diſpoſſeſſed by the vaine trickes of magitians, and coniurers: but it is onely to this end, that he may thereby the more ſtrengthen and enlarge his owne kingdome, by bringing into, & detaining men in this wicked errour, to thinke that ſuch things are brought to paſſe by magicall conceits: when as the diuell goeth out of himſelfe: euen as when we ſee two men pulling at a thing, one of them contrary to the other: and the ſtronger will ſeeme to be forced to yield, and ſo letteth goe his hold, but it is when he ſeeth his moſt aduantage to giue his aduerſary the greater fall. Euen ſo Satan, albeit

beit he may ſometime ſeeme to be forced, yet indeed, and in truth it is but policy, thereby to worke the more harme. For he is not conſtrained to go out by any ſuch vaine follies, or by any other howſoeuer vſed, but onely by the meere power and finger of God, as it will appeare by that which followeth in the text.

Then certaine of the vagabond Iewes [*exorciſtæ.*] Heere in this verſe we ſee the effect of thoſe miracles, which *Paul* is ſaid to worke in this place in the wicked ſorcerers: who (when the Apoſtle had preached the Goſpell of our ſauiour Chriſt: and by his power, and in his name had done theſe ſaid miracles, for the confirmation of the ſame) went about moſt wickedly to abuſe his ſacred name, to the eſtabliſhing of their magicke, and ſorcery. For although the name which they are called by, may ſeeme to haue no badde, but an indifferent ſignification, being vſed in the primitiue Church for thoſe, which hauing receiued the gift of working miracles from God, did vſe his name in caſting out of diuels, and the very etymologie of the word in the originall tongue doth ſhew the ſame: Yet it is moſt euident by the circumſtance of this place, that theſe men were nothing but meere wicked magitians, and namely, of that ſort which we cal coniurers: who although there be no difference in reſpect of the ſubſtance of their wicked ſeruing of Satan in this behalfe: Notwithſtanding the faſhion, and manner of their ſeruice, ſeemeth ſomewhat to differ. For thoſe which we call witches, or ſorcerers, ſeeme to be in a more vile, and ſlauiſh condition, being alwaies at the diuels commaundement: but theſe which we terme coniurers,

will make as though they commaunded the diuell, howbeit they profit nothing thereby, ſauing that they ſerue his turne herein, and ſometime their own: ſo farre forth as their practiſe may ſtand with the furtherance of Satans purpoſe in the ſame, which is the enlargement of his owne kingdome. Otherwiſe they may commaund (as they ſay) and goe without: he will doe what himſelfe liſteth, and not what they would haue him to doe. The which peraduenture, when theſe Exorciſtes ſaw, hauing eftſoones vſed their accuſtomed manner, and ceremonies of coniuration, and neuertheles many times miſſing of their purpoſes: And likewiſe ſeeing, and conſidering the Apoſtle Saint *Paul*, how he neuer fayled in the working of his miracles by the name of the Lord Ieſus: They thought that they would make triall, what they could bring to paſſe thereby: and ſo as they traueliled about the country, as fortune-tellers, charmers, inchanters, and ſuch like do with vs, they tooke in hand to caſt out diuels, out of thoſe which were poſſeſſed with the ſame, by naming ouer them which had the ſaid euill ſpirits the name of the [*Lord Ieſus*] Marke I pray you the incredible boldnes of theſe wicked coniurers: who not conſidering, neither the occaſion, end, nor authority whereby S. *Paul* did worke: Nor their owne daunger, which might enſue vnto them thereby: raſhly take vpon them to doe ſuch miracles by the name of our Lord Ieſus, without any further direction. But ſuch is all kinde of magicke and ſorcery being founded neither vpon reaſon, nor yet vpon common ſenſe: albeit they will ſeeme to make an art of it. For whoſoeuer ſhal examine the truth of the grounds, and principles

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ciples thereof in their bookes, ſhall finde no pith, nor any ſound matter worth the noting: but onely fooliſh and vaine trickes, as are circles, characters, and ſuch like: or words not vnderſtood: or vainely, or wickedly applied: as in abuſing the name of God, or his word, and ſuch like: when they vſe them not to that end, for the which they were appointed: as doe heere the aforeſaid ſorcerers, the exorciſts: and therfore for the moſt part they are fruſtrate of their purpoſes, except it be ſometime (by God his permiſſion) that the diuell of his owne minde (for cauſes before rehearſed) doth worke the effect for them. The which when the Emperour, *Nero* ſaw (as it is recorded in the thirtieth booke, and firſt chapter of *Plinies* naturall hiſtory) who was one that fauoured this wicked craft, no man more, hauing ſufficient ſtore of wealth and power: and magitians ſent for from all parts of the world to conferre with: and yet for all that, in the end, left it as vaine and friuolous. And common experience doth teach vs euen the very ſame. For whoſoeuer ſhall looke into the dealings of thoſe perſons, which are accounted the onely cunning men in the world amongſt vs, he ſhall ſee that they vſe no other outward meanes, but a ſort of charmes: the moſt of them ſo ridiculous and fooliſh, that a wiſe man muſt needes laugh at them, and euery one that hath but a ſparke of religion, to loath & deteſt them: Which are either newly deuiſed by the diuell and his miniſters: or els receiued afore by tradition from one to another. And if ſo be they vſe good words and ſenſible, which is very ſeldome in al points: yet are they vttered with an euill intent, thinking by them alone to worke ſuch wonders: as the

exorciſts doe heere. Seeing that the words of themſelues can doe nothing, how glorious ſoeuer they appeare, without further authority and power from God. And yet we ſee that this vaine & wicked craft, and the practiſes of the ſame, haue many fauourers in the world, eſpecially of thoſe that are profane, and want knowledge in religion. The which alſo haue deuiſed many reaſons to vphold the ſaid craft: whereof ſome of the chiefeſt I will heere recite.

And firſt they ſay, that theſe cunning men doe vſe no euill meanes, and eſpecially the diuell is not the author of this their working. For (ſay they.) The diuell neither can, nor will doe any good: but theſe cunning folkes doe good, and therefore they doe it not by the diuell, or by any euill meanes. To anſwer vnto this argument, we muſt more deepely weigh and conſider of the matter, then it ſeemeth, that thoſe which framed this argument did. For I thinke they vnderſtood not what they meant themſelues by this word (*good.*) If they vnderſtand thereby that which is abſolutely, altogether, alwaies, and in all reſpects (*good*) then we deny their aſſumption: for in this manner there is none good but God alone: as our Sauiour Chriſt ſaith in the 19. cap. of the Goſpell after Saint *Matth.* verſ. 17. As for all other creatures they are good, ſo farre forth as it pleaſeth God the chiefeſt goodneſſe to eſteeme, and accept of them. For whereas it is ſaid in the firſt chapter of *Gen.* verſ. 31. *And God ſaw all that he had made, and loe it was very good.* We muſt vnderſtand by (*goodneſſe*) the perfit eſtate of all things both generally, and particularly, whereby they were conformable to the will and minde of God the creator, who approoued them

them when they were made. For no creature is good of it ſelfe firſt, and for that cauſe approoued: but becauſe God approoueth it, therefore it is good. Now the Lord ſeemeth to haue approoued theſe his creatures, in three eſpeciall reſpects. Firſt in regard of the beautie, comelines, and glorie of all, and euery creature in their kinde. Secondly in regard of the excellent vertue which God gaue to euery thing. For as hee hath made nothing in vaine, but euery thing to ſome eſpeciall ende: ſo hath hee furniſhed the ſame with ſufficient power and vertue, for the accompliſhment of the ſame end. Thirdly, in reſpect of the exceeding benefit, and profit, which came by them vnto man. As for the two firſt, no man will ſay that in thoſe reſpects theſe cunning folke can, or doe any good by reaſon that they concerne the creatures themſelues alone, without any reference vnto man: and we know that no man can make, no not one haire of his head white, or blacke, as it is in the 5 chapter of Saint *Matthewes* Goſpel verſ. 36. Therefore it muſt needes be in the third reſpect, which is in regard of the profitte that redoundeth thereby vnto men: ſo that their meaning is, that whatſoeuer doth exhibite, doe, or procure any benefit, or profit vnto any man, is by their reaſon ſaid to doe him good. But let them conſider this: that albeit at the firſt the Lord created euery thing very good, yet ſince the fall of *Adam* this goodnes of the creature is partly corrupted, and partly diminiſhed: not only in the two firſt reſpects, but alſo, & that eſpecially in the laſt. For wheras the creatures were in ſome meaſure made for mans vſe, ſo when man had tranſgreſſed the commandement

of God, both man himſelfe fell from that integrity of nature, wherein he was firſt created; beeing now corrupted and depraued, as well in all the powers & faculties of the body, as of the minde: as it is manifeſt by the puniſhment laid vpon the man, and likewiſe vpon the woman in the 3. chapter of *Geneſis*: in ſo much as Saint *Paul* in the 7. chapter to the *Romanes*, verſ. 18. in the name or perſon of al men confeſſeth, that in him, that is, in his fleſh (whereby is meant the whole man, as he is now by nature, conſiſting both of body and ſoule) is no good. Yea that we cannot thinke a good thought of our ſelues, as it is in the 2. Epiſt. *Cor.* cap. 3. verſ. 5. and alſo the Lord curſed the earth for mans ſake: as it is in the aforeſaid 3. chapter of *Geneſis*. The whole creature beeing now ſubiect vnto vanity, as Saint *Paul* ſpeaketh to the *Romanes* cap. 8. So that the creatures are not now ſo profitable vnto him, as hee is a naturall man, as Saint *Paul* ſaith in the 1. chapter to *Titus*, verſ. 15. That *to thoſe that are defiled, and vnbeleeuing, nothing is pure; but their mindes and conſciences are defiled.* Whereby it appeareth, that before God hath purified the heart by faith, nothing can doe him good, nothing is pure vnto him. But euen as an impure veſſell defileth whatſoeuer is put into it: ſo whatſoeuer happeneth vnto the wicked, it is for ther further damnation: and what doth it profit a man if he gaine the whole world, and loſe his owne ſoule, as our Sauiour Chriſt ſaith in the 16. chapter of S. *Matthewes* Goſpel. And for as much as no man is altogither regenerate in this life, but hath alwaies the fleſh ſtriuing and luſting againſt the ſpirit. *Gal.* c. 5. v. 17. therefore it pleaſed God (to the end that they might

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ſee the haynouſnes of ſinne, and the grieuouſnes of the fall of our firſt parents) to ſuffer thoſe thinges which were in their firſt creation ordained for their good, to be euen vnto his deere children, an occaſion of their fall, albeit not eternally. So *Dauid* beeing a man after God his owne heart, abuſed that goodly, ſtrong, and healthfull ſtate and temper of his body, which is ſet downe in the 16. chapter of the firſt booke of *Samuel*, to the horrible committing of adulterie with the wife of *Vrias*: as it is in the 11. cap. of the ſecond booke of *Samuel*: the which no doubt he would neuer haue done, if he had beene a weakeling, and craſed with ſickenes. The which thing was very well vnderſtood by *Alurede* king of the moſt part of this Realme of England, who beeing a faire, comely, and a goodly perſonage, was therewithall giuen to the vice of the fleſh: wherefore hee deſired God to chaſtiſe him with ſome continuall ſickenes, whereby he might ſerue God the better, and yet not be made vnapt to worldly buſines: wherefore by the ordinance of God he was taken with the diſeaſe called *Ficus*, and was thereof ſicke a long time. And the good king *Ezechias*, ſo long as the Lord exerciſed him vnder the croſſe of troubles and ſicknes, walked before him in all dutifull humilitie: but after that he was deliuered from them, and reſtored to health againe, he beganne (as it were) to be lifted vp in the pride of heart, & in the vanitie of his minde, he ſhewed the Embaſſadours of the king of Babylon all his treaſure, and prouiſion: as it is in the ſecond booke of the *Kings* chap. 20 and the 32. chap. of the ſecond booke of the *Chronicles*. And what was it that made *Dauid* ſo grieuouſly to offend God, in numbering of the

the children of Israell? as it is in the second booke of *Samuel*, cap 24. but onely prosperity, health, & ease. The which when he had more deepely considered; and had seene that the Lord had alwaies called him home againe into the right way by aduersity and troubles: he saith in the 119. psalme, vers. 71. that *It was good for him that he was in trouble.* And againe, in the 67. verse of the same psalme he saith, that *before he was troubled, he went wrong, but then did he keepe Gods word, or commaundements.* So that oftentimes, nay for the most part affliction, whether it be in body, or minde, or goods, is more expedient and profitable for the children of God, then worldly pleasure, health, or prosperity. For God is said to chasten his deerest children, in the 12. chapter to the *Hebrewes*, vers. 6, 7, & 8. in these words: *Whome the Lord loueth, he chasteneth, and he scourgeth euery sonne that he receiueth. If ye endure chastening, God offereth himselfe vnto you, as vnto sonnes: for what sonne is it that the father chasteneth not? If therefore ye be without correction, whereof all are partakers, then are ye bastards, and no sonnes.* And Saint *Paul* saith in the 9. chapter of the 1. Epist. *Cor.* vers. 27. that *he beate downe his body, and brought it into subiection: lest by any meanes, after he had preached vnto other, himselfe should be reprooued.* The which if it be so, then no maruaile though the ministers of the diuell, the sorcerers, are willing to procure somtimes temporall benefits of health, and riches vnto men, seeing (as I haue said before) that oftentimes they are more hurtfull, then profitable vnto them. And it is the soule altogither that Satan hunteth for: the which that he may obtaine, he careth not so much if they enioy worldly prosperity, & felicity for a time.

For

For as for worldly, and temporal commodities, they are as well common to the wicked, as to the godly: nay the vngodly doe moſt flouriſh in this life, as wee ſee it daily by experience before our eyes. And it is plainely prooued by diuers places of the ſcripture: as in the 73. pſalme, their proſperity is deſcribed, whereat the Pſalmiſt fretted himſelfe, as hee ſaith, when hee did ſee the proſperity of the wicked: for *there are no bandes in their death, but they are luſtie and ſtrong, they are not in trouble like other men:* And againe, *their eyes ſtand out with fatnes, they haue more then heart can wiſh.* Here we ſee that they haue not riches alone, but alſo they are luſty and ſtrong without diſeaſes of the body: neither are they grieued in minde, as other men; but all things whatſoeuer, yea more then heart can wiſh, they haue and enioy, as well for their pleaſure, as for their profit: as *Iob* ſaith in the 21. cap. *Wherefore doe the wicked liue and waxe olde, and growe in wealth? their ſeede is eſtabliſhed in their ſight with them, and their generation before their eyes. Their houſes are peaceable without feare, and the rodde of God is not vpon them. Their bullocke gendreth and faileth not, their cowe calueth, and caſteth not her calfe. They ſend forth their children like ſheepe, and their ſonnes daunce. They take the tabret and harpe, and reioyce in the ſound of the organes. They ſpend their daies in wealth, and ſodainely they goe downe to the graue.* As it were without any long, or languiſhing ſicknes. And this happeneth not onely to themſelues, but euen vnto their children, to whome they leaue plenty alſo of goods: as it is in the 17. pſalme, where the Prophet ſaith, that God *filled their bellies with his hidde treaſure, and their children had enough, and left the reſt of their ſubſtance for*

their children. The which proſperity of the wicked, when he had ſet downe, hee concludeth the ſaid 17. pſalme with theſe words, ſaying: *But I will beholde thy face in righteouſnes; and when I awake, I ſhall be ſatisfied with thine image.* As though he ſhould haue ſaid: Let the wicked triumph as much as they will, for they haue their portion in this life: but as for me, howſoeuer I be troubled and afflicted, I will (as neere as I can with Gods aſſiſtance) ſo liue in godlines, and holines of life, now in this world, as I may attaine vnto eternall ioy and felicity in the world to come. For truly all earthly things are but meere vanities, as the ſpirit of God ſaith by *Salomon*, in the booke of the preacher: but *godlines is profitable to all things, as that which hath the promiſe of this life, and of the life to come,* 1. Tim. cap. 4. verſ. 8. Wherefore we neede not to doubt, but that this will be good and profitable vnto all them which haue it rightly, and ſoundly wrought in their heart by the ſpirit of God, whereby they are renewed and regenerated vnto newnes of life, by putting off the olde man with the deedes thereof, and putting on the new man, which is renewed in knowledge, after the image of him that made him. But Satan beeing an aduerſarie both to God, and to all the children of men, hath neuer any intent, or meaning, (except it be in hypocriſie) that either himſelfe, or any of his inſtruments, the ſorcerers ſhould mooue, perſwade, or miniſter any occaſion vnto godlines of life, whereby the ſoules of men might be ſaued in the day of the Lord: but only that they ſhould feede & ford them on with temporary benefits, the which by God his permiſſion both the diuell, and his ſeruants the ſorcerers by his helpe, both can, and ſometime

time will doe. As the Damſell in the 16. chap. *Act.* verſ. 16. is ſaid to bring her maſter great gaines by meanes of the diuelliſh ſpirit of diuination, wherwith ſhee was poſſeſſed. And *Simon* the ſorcerer, in the 8. cap. *Act.* is reported to haue purchaſed ſuch honour by his witchcraft, and magicke, that the people of Samaria extolled him aboue the common condition of men calling him, and ſaying, that hee was the great power of God. But it will be obiected and ſaid: that riches and honours, and ſuch like, are thinges without a man, and therefore may the rather bee procured by Satan. But health is not ſo eaſily to bee wrought; by reaſon it is within, euen in the bodie of man. Beſides that, it is ſo neere, and deere vnto man, that the diuell will not doe it for him, if he could. So that he neither can, nor will procure health vnto mankind by this reaſon, howſoeuer he dealeth in other temporall benefits with him. To anſwer to this obiection, we muſt cõſider that (albeit he may ſeeme to enuie euen worldly commodities, which are beſtowed vpon men) yet Satans chiefeſt drift & maine point that he aimeth at, is the inlargement of his owne kingdome, by the eternall deſtruction of man in the life to come. The which that he may bring to paſſe, he leaueth (as they ſay) no ſtone vnturned: euen as the greate politicians of the world, who to win a horſe, will loſe the ſaddle. So the diuell is content to beſtow ſometimes temporary benefits vpon men in this world, that their ſoules may bee damned in the world to come: yea and ſuch is his crafty pollicy, that he feedeth them with thoſe commodities, wherein they take moſt delight, and whereof they are moſt deſirous; that ſo hee may the eaſier drawe

them vnto his lure, whether it be riches, honours, pleaſure, health, or whatſoeuer elſe. But for as much as this will not ſerue his purpoſe in ſome men, as it appeareth by *Iob*: therefore he vſeth (if he may) in them a contrary meanes, namely, vexations and troubles, as he did in *Iob*: ſeeking thereby to make them deſperate. For riches, and honours, procuring vnto them pouerty: and for health, extremity of paine, both in bodie, and minde. Neither can I ſee any reaſon (if he be willing) wherefore Satan ſhould not be able, as well to cure diſeaſes in man, as he is to inflict them vpon man; ſeeing that the one requireth as inward a working in the body, as the other: & it is manifeſt by diuers places of the ſcripture, that hee doth inſinuate himſelfe into the very thoughts of men, and namely, in the 18. chapter of the ſecond booke of the *Chronicles*, verſ. 22. where it is ſaid, that he will *be a lying ſpirit in the mouth of all Achabs Prophets*; and therefore much more into their bodies; the which alſo otherwhiles he doth poſſeſſe: as it is plaine by ſundry places of the new teſtament. Furthermore, ſeeing that God doth beſtow all kinde of temporarie, and worldly bleſſings, whether they pertaine to the bodie, or to the minde: as are all artes, ſciences, and worldly wiſedome and learning, as well vpon the wicked, as vpon the godly; as we ſee by experience: and it is ſaid by our Sauiour Chriſt Ieſus, in the 5. chapter of the Goſpel after Saint *Matthew*, verſ. 45. that *God maketh his ſonne to ſhine, as well vpon the badde, as vpon the good: and his raine to fall as well vpon the wicked, as vpon the godly*. By theſe two bleſſings (to wit) the *ſunne* & *raine* meaning al other earthly benefits whatſoeuer, by the figure *ſynechdoche*. And

if

if he deale thus bountifully with wicked men, whoſe end is deſtruction with the diuel and his angels: why may he not beſtow ſuch like giftes euen vpon the diuell? albeit he abuſe the ſame. We know, that although our Sauiour Chriſt calleth (as it were) *Iudas* Iſcariote for his wickednes, and trechery a diuell, in the 6. chapter of Saint *Iohns* Goſpel, verſ. 70. yet in the 10. chapter after Saint *Matthew*, hee had giuen him the grace of healing diſeaſes, as well as the other Apoſtles. But to come more neerely to the point which wee haue in handling, wee muſt remember, that the ſcripture in diuers and ſundry places, as in *Leuit.* 17 7. & *Deut.* 32. 17. & Pſ. 106. 37. & 1. *Cor.*. 10. 20. ſaith, that they which doi worſhip, and doſacrifice vnto Idols, doe it vnto duels. The which although it be expounded to be ſpoken, in regard that therein they ſerued the diuell, and not God: yet it is certaine by diuers auncient hiſtories, that the diuell himſelfe did worke by, and in ſome of thoſe Idols: as *Apollo Dodonæus* did ſpeake out of an oake: and *Hermes Triſmegiſtus*, as he is alleadged by *Apuleius* & others, hath theſe words: *Homo ſtatuas ad ſimilitudinem ſuam facit: in quas arte magica ſpiritus inuitat, aut ipſi ad eas vltro accedunt: & hi humano generi futura prædicunt*, which may be thus engliſhed: Man maketh Idols or Images like vnto himſelf: into the which he inuiteth or procureth ſpirits, or elſe they come into them of themſelues: and theſe do foretel vnto men things to come. And a little after he ſaith, *Æſculapius Aſclepii auus, et Mercurius auus meus, qui apud Hermopolen Ægypti adorabantur, homines erant, quorum corpora ſeu cadavera ſepulta ſunt, illius quidē in Libya, at huius in Ægipto, in vrbe quæ inde Hermopolis vocatur: ſed ſub his no-*

minibus coluntur dæmones, quos ego in eorum ſtatuas pellexi. That is *Aeſculapius* grandfather to *Aſclepius*, & *Mercurius* my grandfather, which were worſhipped as gods at *Hermopolis* a city in *Aegypt*, were men, whoſe bodies or dead corpes are buried, the one of them in *Libya* and the other in *Aegypt*, in the city which thereof is called *Hermopolis*, but vnder theſe or their names, ſpirits or diuels are worſhipped, the which I haue prouoked or brought into their Images. And truely if the diuell did not worke in, and by them, they could ſay or doe no more then a ſtocke or a ſtone, as the prophet *Dauid* ſaith, *Pſal.* 115. that they haue mouths & ſpeake not, eies & ſee not, eares and heare not, noſes and ſmell not, hands and handle not, feete and walke not. The which being ſo, it followeth of neceſſity, that whoſoeuer is cured of any diſeaſe by any Idol, or Image, is cured by the diuell. Now it is more then probable, that ſome haue beene cured by Idoles. For we read in the firſt chapter of the ſecond booke of the *Kings*, that *Ahaziah* king of Iſrael being ſicke, ſent vnto *Baalzebub*, which was an Idol (which they of Ekron worſhipped for God) concerning the recouery of his health. And albeit it is there ſet downe, onely that he ſent to know whether he ſhould recouer of his health or not: Yet it is very likely, that wicked men vſed to go to thoſe Idols, as wel to be cured of their diſeaſes, as to know whether they were curable or not. For as in all other things (as neare as he can) the diuell as an ape will imitate God, to ſet thereby a better colour vpon his wicked dealings: Euen ſo in this matter of healing, it is moſt certaine, that Satan by his ſeruãts, & miniſters, did the ſame which God did by his prophets:

prophets: But it is manifeſt, that the prophets of God did as well cure diſeaſes, as foretell the euent thereof: For the damſell which waited vpon the wife of *Naaman* the *Syrian*, told her miſtris, that if her maſter *Naaman* were with the prophet *Eliſha* in Samaria, he would ſoone deliuer him of his leproſie: The which no doubt ſhee would neuer haue done, if ſhe had not knowne, or heard that he had done the like before. Nay if it had not beene well knowne, that they which went to the Idol *Baalzebub*, had ſometimes obtained their purpoſe in thoſe caſes, *Ahaziah* being a man of that power and authority would not haue ſent vnto him.

But to leaue this, & come to their next argument, which is. That oftentimes they vſe good and godly words and characters: and therefore their doings are not euill, nor wrought by Satan. But herein they doe mightily bewray their ignorance in the crafty policies of the diuell: who euer (as neare as it is poſſible for him) will couer his wicked entents and dealings with the cloake of holineſſe and honeſty, turning himſelfe, as the Apoſtle Saint *Paul* ſaith, 2. *Cor.* cap. 11. verſ. 14. *into an angell of light.* For euen as the holy angels in heauen doe indeede performe all duties, and vſe al good and godly meanes according to God his commandements, to the honour of God, and the good of his elect: euen ſo Satan and his miniſters, the ſorcerers, will ſeeme to doe the ſame: albeit they haue alwaies another, yea a contrary entent and meaning. So the diuell in the beginning would not ſeeme to doe it himſelfe, but when there was no humane creature vpon the earth to ſuborne in that behalfe, he entred into the ſerpent, vſing him

to

to perſwade the woman to diſobey the commaundement of God, in eating of the forbidden fruit: becauſe he was the wilieſt beaſt of all that God had made: and therfore *Eue* might the rather be drawne thereby, to follow his counſell: which he would ſeeme to giue vnto her for her good, as one that wiſhed her well, and ſought her commodity: when as he went about her eternall deſtruction, and of all her poſterity. And in the 22. cap. of the firſt booke of the *King.* he did not take a direct courſe, to ſhew himſelfe according vnto his intention in that action: but he vſed the tongue of the prophets to tell lies: that thereby *Achab* might be perſwaded to goe and fall in battell. And albeit they were all of them falſe prophets, yet they were not ſo reputed or eſteemed of the king, who asked counſell at their hands. And it is manifeſt in that place, that they pretended the authority and commaundement of God by the ſuggeſtion of the diuell, as it is in the aforeſaid chapter, v. 11. where it is ſaid that *Zidkiiah* made hornes of iron ſaying, thus ſaith the Lord *with theſe ſhalt thou puſh the Aramites, vntill thou haue conſumed them.* We ſee alſo in the 4. cap. of Saint *Mathewes* Goſpel and likewiſe in Saint *Luke.* That Satan himſelfe in his owne perſon vſed the words of the ſcripture to couer his miſchieuous intent, when he tempted our Sauiour Chriſt. The which if it be ſo, then why may not his ſeruants and inſtruments the ſorcerers vſe the like meanes to colour their wicked practiſes? Nay whoſoeuer ſhall looke into their bookes and writings (albeit for the moſt part they be badly, and without any ſenſe or reaſon applied) yet he ſhall find often times very good words and ſentences, partly

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out of the ſcripture, and partly of their owne deuiſing) the which a man would not thinke to be greatly to be found fault withal, if their intent were good, and their authority from God lawfull and allowed. As it is manifeſt by hiſtories. That the Aegyptian ſorcerers vſed in their ſorceries theſe words. To wit: *The god of Iſraell: The god of the Hebrewes: The god which drowned the AEgyptians, and their king in the red ſea.* And is it not moſt manifeſt by the plaine words of this text, which I haue in hand, that the *Exorciſtes* vſed the ſame words in effect which Saint *Paul*, and the other holy Apoſtles of our Sauiour Chriſt did? making (as it were) a charme of the ſcripture of God? For what is a *Charme* els? but a certaine, or ſet forme of words, either by themſelues alone, or ioyned with characters, without any commiſſion, or eſpeciall authority from God, vſed to the intent, that by them ſome extraordinary worke, or wonder might be wrought: So that how glorious ſoeuer, or how godly ſoeuer the words may ſeeme to be in outward ſhew, yet if they be vſed without gods eſpeciall direction, or commaundement to the aforeſaid end, they are but meere charmes. Albeit my ſelfe haue heard ſome being patrones of theſe kinds of wicked practiſes, who haue ſaid: That then it is a charme onely, when as ſuch words are vſed, which are not vnderſtood of him which vſeth them. The which is confuted in the 58. *Pſal.* in theſe words: *They are as venemous as the poyſon of a ſerpent: euen like the deafe adder, that ſtoppeth hir eares: which refuſeth to heare the voice of the charmer, charme he neuer ſo wiſely.* In which words, the prophet *Dauid* deſcribeth the obſtinate wickedneſſe of his aduerſaries, in the court of king

Saul, who hauing beene often reprooued, and told their duty out of the word of truth; did notwithstanding wilfully persist in their sinnes: giuing no eare to that wholesome counsell, whereby they might be bettered: much like vnto the adder which will not heare when she should with inchantment be bound, and restrained from hurting with her poison: but stoppeth her eares, least shee should heare the voice of the charmer charming. Now if a charme cannot be vnderstood, what it signifieth, what needeth the adder to stoppe her eares at it? or what wisedome or cunning can be discerned therein? if so be the meaning thereof is not to be knowne what is said or sung? or finally how serueth this comparison to the purpose of the Psalmist, if no difference may be perceiued betwixt one charme, and another, whether of them is the better, or more wise or cunning. Nay the very etymologie of the word doth insinuate vnto vs, that it may be vnderstood. For it is certaine, that the word (*charme*) is deriued of the Latine word (*carmen*) the letter (*h*) being put in, as we see in the word (*Inchantment*) when as in the Latine word (*incantamentum*) whereof it is deriued, the said letter is not found: but in the french tongue it is put in. Wherefore both these words. *viz.* (*charme*) and) *inchantment*) seeme to come from the Latines vnto the French men first, and from them to vs by the comming in of *William* the Conquerour: as it appeareth by auncient recordes that (*charmes*) and *inchantments*) in old time were called (*Spells*,) which seemeth to haue the same signification that (*carmen*) hath in Latine, as it may be gathered out of *Chaucer*, where he saith. *Listen to my Spell*, which is as much to say,

ſay, as Liſten to my words, or worke in verſ. For a (*ſpell*) as alſo (*carmen*) among the Latines, is when a ſet forme, order or number of words in matters are (as it were) ſo religiouſly to be kept, that it is not lawfull to alter, or chaunge the ſame. Now becauſe that in poeticall workes in verſe, this is chiefly to be obſerued: therefore they are moſt commonly called by the aforeſaid names. Howbeit, all charmes and inchantments, by reaſon that they are alſo tyed to a certaine forme, order or number of words, are alſo termed (*Spelles*) as (*night-ſpells*) and (*wood-ſpells*) and ſuch like. As alſo in Latine (*Carmina*) as it is manifeſt by diuerſe Latine authours: and namely, in *Virgil* in his eight eglogue by theſe words. *Ducite ab vrbe domum mea carmina ducite Daphnim*, &c And for as much as the ſame were ſometimes pronounced in a ſinging manner, therefore they were alſo called otherwhiles (*Incantamenta*) that is (as we tranſlate it) Inchantments of the Latine word (*canto*) which doth betoken (to ſing) and alſo (to charme or inchaunt) as it is in the aforeſaid eglogue: where it is ſaid *Frigidus in pratis cantando rumpitur anguis*. So that heere we ſee, that one & the ſelfe ſame thing in effect is ſignified by diuerſe words, although in diuerſe reſpects. Yea and the originall word in the aforeſaid 58. *Pſal.* which is there tranſlated a charmer, and in ſome tranſlations an inchaunter, doth naturally betoken one that whiſpereth, muttereth, or mumbleth, ſpeaking ſoftly as it were betwixt the teeth. And becauſe the charmers, and inchaunters do ſo, as it is manifeſt by experience, and likewiſe by the 8. cap. of *Eſa.* verſ. 19. in theſe words. *And when they ſhall ſay vnto you, inquire at them that haue a ſpirit of diuination, and at the*

ſouth-ſayers which whiſper and murmur, &c. and *Eſa.* the 29. cap. verſ. 4. *Thy voice ſhall be alſo out of the ground, like him that hath a ſpirit of diuination, and thy talking ſhall whiſper out of the duſt.* Wherefore that we may not ſtriue or contend about words alone, let vs returne to the very point, and pith of the matter, which we haue in handling: which is, what is lawful in this caſe, and what is vnlawfull. The which may eaſily and briefly bee determined, if wee call to mind, what I haue ſaid before, concerning the difference betwixt the ſeruants of God, and the ſeruants of the diuell in this behalfe. For ſeeing that there be three eſpeciall things required in him that is a lawfull worker of miracles. Firſt that he haue an eſpeciall calling from God: ſecondly, that the means and manner which he vſeth be lawfull, good, & godly: and thirdly, that he doth it to the glory of God, and the edification of his Church: whoſoeuer wanteth any one of theſe three things in his working, what words or characters, or what meanes ſoeuer he vſeth, hee is but a charmer, or inchanter: and the meanes, or manner which hee vſeth, are but meere charmes, and inchantments; and therefore vtterly vnlawfull, and abominable before God. Albeit ſome doe holde that the ſigne of the croſſe is very effectuall in theſe caſes, as it is much vſed in charmes, & inchantments. And to approoue their aſſertion, they alleadge the figure which appeared vnto *Conſtantine* the great, wherein it was ſaid, that hee ſhould ouercome, as it is in Latine: *in hoc ſigno vinces.* But this may be eaſily anſwered: That it was not the ſigne of the croſſe, but of Chriſts name: for the ſaid figure was made of two greeke letters conioyned togither.

viz.

viz. ☧ as it is manifeſt in *Euſebius* in the life of *Conſtantine*. l. 1. cap. 22. 25. So that it is not *ſignum crucis*, that did this, but *fides crucifixi*, or rather Chriſt himſelfe. And although it pleaſed God at that time to ſhew this ſigne of the croſſe to that Emperour to confirme his faith: yet it followeth not, that that figure was to be vſed afterward to worke wonders by: or that there was any ſuch vertue therein. Nay otherwhiles it commeth to paſſe, that the ſame which God hath commaunded to be vſed for a time, vpon eſpeciall occaſion knowne to himſelfe alone; and hath giuen vertue and power to it, to worke ſome eſpeciall good vnto his children: doth after loſe the ſame vertue, & is an occaſion of falling to them that vſe it: as the braſen ſerpent, which the Lord appointed to be ſet vp vpon a pole, and whoſoeuer then beeing bitten of the fiery ſerpents, which are there ſpoken of, did looke vpon it, recouered health, as it is in the booke of *Numbers*, the 21. chapter, verſ. 8. beſides that it was a type of our Sauiour Chriſts paſſion: as it is in the 3. chapter of Saint *Iohns* Goſpel, verſ. 14. Yet we cannot reade, that euer afterward it wrought the like effect. Yea *Hezekiah* ſeemeth to be commended in the ſecond booke of the *Kings*, cap. 18. ver. 4. for breaking the ſame in pieces. But let this ſuffice concerning their ſecond reaſon.

The third argument which they vſe to defend theſe ſorcerers, which they call cunning folkes, is: That they worke theſe things by the faith of miracles: and therefore by no euill, or diuelliſh meanes. To this I anſwer: That if their *antecedent* were true, I could eaſily graunt their *conſequent*. But that by no poſſible meanes can be prooued by them. For albeit

our Sauiour Christ in the 17. chapter of the Gospel after S. *Matthew*, vers. 20. saith vnto his disciples. *Verily I say vnto you if ye had faith, as much as is a graine of mustard-seede, ye shall say to this mountaine, remoone thy selfe hence to yonder place: and it shall remoone, and nothing shall be vnpossible vnto you.* Yet it followeth not, that these cunning folke (as they are termed) doe worke by the said kinde of faith. For our Sauiour Christ speaketh in that place vnto his disciples, vpon whome he had bestowed the gift of working miracles before: as it is in the 10. chapter of the Gospel by Saint *Matthew*: and yet notwithstanding their faith wauered, so that they could not cast out the diuell out of that childe, as it is in the said 17. chapter of the Gospel after Saint *Matthew*. Euen as we see also in *Peter*: who although our Sauiour Christ in the 14. chapter of the said Gospel, did bidde him come vnto him walking vpon the sea: yet through infidelitie he had beene drowned, if Christ had not taken him by the hand, and (as it were) againe renewing his former faith, and strengthening it. For it is most certaine, that no man liuing hath the faith of miracles, except the Lord hath first giuen him the grace and gift of working miracles. For seeing that faith is a beliefe: and how can a man beleeue that which he knoweth not? and how can he know without some especiall promise. For to build his faith of miracles simply vpon the word of God alone, as it is generally set downe in the scripture, is not sufficient, vnlesse he haue further an especiall promise, or reuelation from God. For otherwise euery one that beleeueth, might bee a worker of miracles by the same faith, which is false. For *Simon* the sorcerer in the 8. chap.

of

of the *Actes of the Apoſtles* is ſaid to beleeue, and yet had not the gift of working miracles; but would haue bought it for money afterward of *Peter*. Nay it is manifeſt by the 12. chap. of the 1. Epiſt. *Cor.* that euen the elect children of God, and thoſe that are workemen, and builders in his Church, beeing of the clergy, haue not all this gift. But will ſome ſay: This maketh not ſo much to the purpoſe: for why may not our cunning men and women be of the number of thoſe, vpon whome God hath beſtowed that gift? To this I anſwer: That beſides that I haue ſhewed before: that the ſaid grace of working miracles is already ceaſed: it is requiſite, that they ſhew ſome eſpeciall promiſe, or reuelation from God, by the which they doe work. Or elſe they do but only preſume thereof, taking the authority vnto themſelues before the ſame be giuen thē; which is moſt abominable ſacriledge. Euen as the Exorciſtes doe in this place. For it is not enough to prooue, that they are indued with the grace of working miracles from God: And that they doe that which they doe in this behalfe, by the faith of miracles, becauſe that oʼherwhiles they bring to paſſe ſuch vnwoonted, and extraordinary things as they take in hand. For ſo it may as well follow: That the ſorcerers of Egypt ſpoken of in the 7. and 8. chapters of *Exod.* did worke by the aforeſaid meanes. Which cannot poſſibly be. For they themſelues doe in a manner confeſſe the contrary: when as in the 19. verſ. of the ſaid. 8. cap. of *Exod.* they are ſaid to affirme, that the *finger of God was there*. That is the lies ſpoken of in the verſ. going before were made, and brought forth onely by the almighty power of God. As if they ſhould haue ſaid.

Heere-

Heretofore whatſoeuer we haue done in turning our roddes into ſerpents: the water into blood: or procuring of frogs: It was by naturall meanes: and ſuch as was miniſtred vnto vs by Satan our maſter: But now this cauſing of lice after ſuch a manner doth paſſe our cunning, or any meanes that can be vſed by man: but onely by the diuine, and ſupernaturall power of God, and authority from him. The which we want: and therefore we cannot effect this thing. But as for *Moſes* and *Aaron*, they haue their commiſſion from the almighty: and therefore whatſoeuer they haue done in this action of cauſing theſe lice, it is by no other meanes ſaue onely by the finger, and mighty power of God, working by them, and in them: Wherefore it is no maruaile, though they goe beyond vs herein. And it is moſt apparant by the circumſtance of the 8. cap. of the *Act*. That *Simon* the ſorcerer did many wonderfull things in the eyes of the people, and yet it is as cleare as the ſunne, that he did them not by any godly and lawfull meanes, but onely by magicke: and therefore not by any authority or gift from God, or by the faith of miracles. And truely if ſo be extraordinary, and wonderfull things were not ſometimes wrought by euill meanes, God would neuer haue inueighed ſo much againſt the ſame in the holy ſcriptures, as it appeareth that he doth in diuerſe places thereof. But to goe further with them in this caſe. If ſo be that the gift of healing, and other miracles working, be the meere grace and gift of God, being giuen onely to ſome eſpeciall body, vpon ſpecial occaſion (as the truth is) why can theſe cunning folkes doe nothing without their ordinary ſet forme of

prayers

prayers, or characters, and ſuch like? or ſo many times repeated? When as our Sauiour Chriſt findeth fault with ſuch things in the 6.cap.of S. *Math.* Goſpell,where he ſaith to his diſciples theſe words. *viz.When ye pray,* make no *vaine repetitions as the heathen doe:which thinke to be heard for their much babling, be ye not therefore like vnto them.* And why doth one of theſe ſorcerers giue vnto another certain ſet formes of prayers, or bleſſings (as they call them) to cure ſuch or ſuch a diſeaſe? or to worke theſe or thoſe wonders,if God alone be the onely author of their working? what(I pray you,is this els? but to tie the power and will of God in this behalfe vnto words, and characters,that is,vnto his creatures,then which there can be no greater Idolatry or ſacriledge.

The fourth and laſt reaſon which they bring; is not ſo much to confirme the lawfulneſſe of the action of going to theſe wizzards,as to induce or inſinuate, a tolerableneſſe in regard of the neceſſity(as it ſhould ſeeme)thereof. For ſay they,there are diuerſe and ſundry kinds of Maladies, which though a man do goe to all the phyſitions that can be heard of,yet he ſhall find no remedy:whereas ſometimes they are cured by theſe which are called cunning folkes:and therefore in all likelihood (admit it be not altogether ſo allowable by the word as the common and ordinary manner of curing by medicines) yet becauſe that there ſeemeth to be no other meanes left(as it were)to cure the ſaid diſeaſes, we hold it to be tollerable, and in ſuch caſes to be vſed without any great offence vnto God: vnleſſe we ſhould neglect,and make no account of our health: nay not of life it ſelfe,which is a moſt eſpeciall benefit, and gift

of the almighty. To this I anſwer: That indeede otherwhiles the ſorcerers by the meanes of Satan doe heale diſeaſes, which many phyſitions cannot. The which he is more apt and able naturally to bring to paſſe then man is, both (as I haue ſaid before) in regard of his nature in his creation: and alſo his long experience, eſpecially if the diſeaſes be inflicted by him ſelfe, as many times they be. Yea after ſuch a ſort, and by ſuch meanes, that no mortall man can find out the cauſes or reaſon of the ſame as you may perceiue before *fol.* 41, 42, & 43. And in theſe caſes as our common prouerbe hath, he that hideth can beſt find, and he that made the wound, and he that wrought the griefe beſt knoweth the cauſe thereof? and therefore can beſt cure it, being (as he is) ſo skilfull in ſuch matters. And as the diuell doth at the firſt cauſe certaine diſeaſes, ſo it is very likely that he continueth, and vpholdeth the ſame ſo that by no ordinary meanes they can be cured, and that to this end, that men may ſeeke to him, or to his inſtruments for helpe, contrary to the word and commandements of God The which ought not to be done. For Saint *Paul* in the 3. cap. of the epiſt. *Rom.* verſ. 8. ſheweth, that we ought not to doe euill that good may come thereof. And he inſinuateth as much in the 6. cap. of the ſame *epiſt.* verſ 1, and 2. Beſides this: What good is it (I pray you) that they looke for at theſe wizzards hands? but onely health, and riches, and ſuch like temporall benefits, which ſoone paſſe away; and oftentimes (as I haue prooued before) are cauſe of the vtter ruine of him that hath them. What madnes is it then for vs, in regard of ſuch momentany and tranſitory things, in going to ſuch kind

kind of men to procure gods iuſt iudgement to fall vpon owne heads, vnto our eternall deſtruction. Yea and ſometimes euen in this life, God layeth his puniſhment vpon ſuch offenders (as I haue ſaid before) and as it is manifeſt by the firſt chapter of the ſecond booke of the *King.* where the Lord affirmeth by the mouth of *Elias:* that becauſe that *Ahaziah* had ſent vnto *Baalzebub* the God of Ekron concerning the recouery of his health: Therfore he ſhould not come off from his bedde where he did lie, but ſhould moſt certainely die. And we haue a moſt fearefull example of king *Saul,* of the iudgement of God againſt this ſinne. The which if it be duly weighed and conſidered according to all the circumſtances thereof, it will be ſufficient to ouerthrow all excuſes of going vnto ſorcerers: as it will appeare by the hiſtory therof ſet downe in the ſcripture. For whereas in the 28. cap. of the firſt booke of *Samuel* verſ. 3. It is ſaid that *Saul,* had put away the ſorcerers, and the ſouth-ſayers out of the land: It followeth in the next two verſ. That the Philiſtims aſſembled themſelues *and came and pitched in Shunem. And Saul aſſembled all Iſrael, and they pitched in Gilboa. And when Saul ſaw the hoſt of the Philiſtims he was afraid, & his heart was ſore aſtonied.* Now *Saul* being in this miſerable extremity, at the firſt vſed gods ordinary meanes: and as it is in the 6. verſ. *he asked counſell of the Lord.* And becauſe the Lord did not anſwer him, neither by *dreames:* nor by *Vrim:* nor yet by *prophets.* The which were meanes whereby often times it pleaſed God to reueale his will vnto men in thoſe daies. Therefore *Saul* being thus beſet with his enemies, and ſeeing that God did not vouchſafe, albeit he

had ſought vnto him in ſome meaſure (as he thoght) to inſtruct him any waies, what he was to doe in this caſe: whether to yield, or to ioyne battell with the Philiſtims: neither what ſucceſſe he ſhould haue in this buſines. Therfore (I ſay) as one that would not, or peraduenture (as he thought) that could not ſtay the Lords leiſure, he reſolued to leaue off ſeeking any more vnto him, but to the diuell: & therupon he went to *Endor* to aske counſell of a ſorcereſſe which dwelt there, as it followeth in the ſame chapter. But what was the end of this act of his? Truly a moſt miſerable deſtruction both of himſelfe, as alſo of many of the Iſraelites, his ſubiects, as appeareth moſt notably, both in the 31. chapter of this booke, and likewiſe in the 10. chapter of the firſt booke of the *Chronicles*, where it is ſaid, that the Philiſtims compelled the Iſraelites to flie, ſlue his three ſonnes, *Ionathan*, *Abinadab*, and *Melchiſna*: and draue *Saul* into ſuch a ſtreight, that he killed himſelfe for feare, with his owne ſword: and the Philiſtims finding his body dead amongſt the reſt of the ſlaine, hung it vp reprochfully vpon the wall of their city *Bethſan*. And leaſt any ſhould thinke, that this puniſhment did not happen for ſeeking vnto ſuch wicked, and abominable ſorcerers, it is ſaid in the 13. and 14. verſes of the aforeſaid 10. chapt. of the firſt booke of the *Chroni.* that *Saul dyed for his tranſgreſſion, that he committed againſt the Lord, euen againſt the word of the Lord, which he kept not: And in that he ſought and asked Counſell of a familiar ſpirit, and asked not of the Lord: therefore the Lord ſlewe him, and turned the kingdome vnto Dauid the ſonne of Iſhay.* Heere in this hiſtorie we may plainely perceiue, that no cauſe,

or

or occaſion can free from puniſhment, or make the going vnto ſorcerers tollerable. For then might *Saul* haue had ſome excuſe: who ſought not for helpe of them, vntill he was in ſuch diſtreſſe and daunger, both of his owne life, and of his peoples, that hee ſawe (as it ſeemed to him) no other way or meanes to eſcape: neither did hee goe vnto them, vntill hee had firſt asked counſaile of the Lord: and that hee had (as it were) refuſed to heare or anſwer him in this his extremity, by any meanes allowable, as it is heere ſaid. *Neither by dreames, nor by Urim, nor by Prophets.* And yet notwithſtanding it is ſaide in this 10. chapter of the firſt booke of *Chronicles*, that *becauſe he ſought, and asked counſaile of a familiar ſpirit, and asked not of the Lord: therefore the Lord ſlue him, &c.* Where we ſee that verified, which is ſpoken in the 18. cap. of *Ezechiel*, verſ. 24. *viz. If the righteous turne away from his righteouſnes, and commit iniquitie, and doe according to all the abominations, that the wicked man doth, ſhall he liue? all the righteouſnes that he hath done, ſhall not be mentioned; but in his tranſgreſſion that he hath committed, and in the ſinnes that he hath ſinned, in them ſhall hee die.* For albeit *Saul* is ſaid in the 28. chap. of the firſt booke of *Samuel*, verſ. 6. That *Saul* asked *counſell of the Lord: and the Lord anſwered him not*. Yet becauſe hee left off that good courſe which hee had begunne, and afterward went vnto a ſorcerer; it was all one, as if he had not asked counſaile of the Lord at all. He ought rather to haue repented him of his ſinnes, and to haue turned vnto the Lord by faithfull, and heartie prayer, and amendment of life: and then no doubt the Lord would haue

hearkened vnto him, and haue graunted his petition, ſo ſoone, and ſo farre forth, as he had thought it meeteſt, and beſt for him at leaſt wiſe in the world to come. This knew king *Dauid* very well, and that was the cauſe that mooued him in the 2. booke of *Sam.* cap. 15. (when as *Abſolon* his ſonne purſued him with an hoſt of men, and brought him vnto ſuch a diſtreſſe, that he was compelled to flie for the ſafegard of his life) to yield himſelfe in all humanity vnto the meere mercy, and goodneſſe of God: and to waite the Lords leiſure, as it appeareth in the 25. and 26. verſ. of the ſame chapter, by the words which he ſpake vnto *Zadok* the high prieſt: who had brought the Arke of God out of the city in that flight, ſaying vnto him the ſaid *Zadok*, *Carry the Arke of God againe into the citie: If I ſhall finde fauour in the eyes of the Lord, he will bring me againe, and ſhew me both it, and the tabernacle thereof. But if he thus ſay: I haue no delight in thee, behold heere I am, let him doe to me as ſeemeth good in his eies.* So that this was his reſolution: to depend vpon the merciſull prouidence of God, whatſoeuer it ſhould pleaſe God to doe with him. He did not as king *Saul* had done before him: who ſought for helpe and comfort of ſorcerers: but as the holy man *Iob* ſaith, in the 13. cap. and 15. verſ. That *albeit the Lord did ſlay him, yet he would put his truſt in him*: And this hath beene the courſe that the Saints of God haue taken from time to time. And this ought to be our courſe, if we will arriue at the happy hauen of ſaluation in the world to come. For it is not a thing indifferent, but a matter of exceeding great moment. In ſo much that whoſoeuer doth not obſerue the ſame, he ſhall not (without repentance) enter into

to the kingdome of heauen.

Theſe foure are the chiefe of their reaſons which I haue heard. The reſt are either of ſmall weight or moment, or els they may be referred to the foure aforeſaid: wherefore I will haſt to the next words, which the exorciſts are heere ſaid to vſe in their coniuration: which are theſe following.

We adiure you by Ieſus, whome Paul preacheth.] This ſpeech ſeemeth to be borrowed of the common courſe of iudges in their ſeſſions, and ſuch like: who when they would haue any thing done exactly and diligently, doe vſe to ſweare them vnto it. Euen ſo in this place, the Exorciſts are ſaid to vſe the greeke word ὁρκίζομεν of ὁρκίζω which is deriued of the noune ὅρκος which ſignifieth an oath: and ſo doth the Latine word *adiuro* come of *iuſiurandum* which betokeneth the ſame thing. As for Engliſh terme we haue none (that I know) that can in all points expreſſe the greeke, or latine word, wherefore we are conſtrained to make an Engliſh word of the Latine, ſaying (*we adiure*) for the common vſuall word of coniuring in our language, cannot well ſtand with the ſenſe of this place: Neither doe I know how it hath crept into our tongue in theſe matters, ſeeing that it ſignifieth rather (*conſpiring*) when diuerſe haue conſpired, and as it were ſworne together to doe any act. Howbeit according as they are vſed now amongſt vs, there is little, or no difference in the meaning: and may be vſed (for the moſt part) the one word for the other. But notwithſtanding in the auncienteſt tranſlations they vſe this word (*charge*) which becauſe it carieth not that (*emphaſis*) with it, which the greeke and latine words doe, therefore it

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is altered heere, and (*adiure*) put in for it. But howsoeuer it be, it is most certaine, that these exorcists did mightily offend the maiesty of God in so profaning of the most holy name of Christ Iesus, by making thereof a charme or inchantment: and abusing it to their owne priuate fame, and commodity, without any such commission, or authority from God. For euen as all authority and power is appointed by him, in ciuill causes and matters of the common wealth: as it is in the 13. cap. *Rom.* vers. 1. *All power is of God, & the powers that be, are ordeined of God.* So it is in *gods* Church: wherin euery man hath his place; *euery* man hath his especiall gift, according as it pleaseth God to appoint, and giue him, as it is manifest by the 12. cap. of the 1. epist. *Cor.* And whosoeuer is not content with that measure which God by his spirit hath bestowed vpon him, but presumeth of greater gifts in this behalfe then he hath, is a vsurper, of which sort were *Corah, Dathan,* and *Abiram,* in the 16. cap. of the booke of *Numbers*, with their adherents, whose most fearefull punishment is set downe in that place. Nay euen *Vzza* in the second booke of *Samuel,* cap. 6. was stricken with present death, because he touched the Arke of God to stay it, least it should haue fallen, or haue beene hurt: which he seemed to doe of a good intent. The which if it be so, then no doubt the sinne of these exorcists cannot be but most horrible, in abusing thus the name of Christ Iesus: for God will not hold him guiltles that taketh his name in vaine: as it is in the third commaundement. And truely it is very much to be maruelled at, that men of such place, and knowledge, as it may seeme that these were: should fall into such

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groſſe errours and impietie.

For they were the ſonnes of *Sceua a chiefe prieſt of the Iewes which did this.*] Now wee know that the *prieſtes lippes ſhould preſerue knowledge, and the law ſhould be required at his mouth, for he is the meſſenger of the Lord of hoſtes, Malachy.* cap. 2. ver. 7. Wherefore if it were the duty of all the Iſraelites, to teach their children the preceptes, and commandementes of the Lord, as it is in the 6. cap. of *Deuteronomy.* ver. 7. &. 8. and cap. 11. ver. 19. then much more were the prieſtes bound to doe it, vnto whom all the reſt were to reſort to light their candle of knowledge. But that ſeemeth to bee moſt truly verified of the people in that age, which the prophet Eſay in the firſt chapter verſe 5. &. 6. ſaieth, viz. *The whole head is ſick of one and the ſame diſeaſe: the whole heart is heauy: euen from the ſoale of the foote, vnto the crowne of the head there is no whole part: but woundes, and ſwellinges, and filthy ſores.* For Ioſephus a Iew, one of their owne countrie men, liuing not long after this time, a moſt excellent hiſtoriographer in his booke, *De antiquitate Iudæorum* cap. 6. and in other places, doth ſay that this moſt wicked art of magick was neuer more vſed, then it was in his time. In ſo much that ſome doe report in their writings, and thoſe of their owne nation and countrie: that their 70. Senators, and as they terme them in their language the *Sanhedrin.* which were the cheife counſailours of ſtate amongſt them: and were wont to ſit with the king for the gouernmēt of that common wealth were infected with the poiſon of this art, and had great skill and cunning in the ſame. Wherefore the afore-ſaid Ioſephus in the place before alledged hath theſe words.

Erat tunc temporis Iudæa latronum, præstigiatorum, & planorum, asylum & spelunca: & certè quia deus extrema Iudæorum impietate offendebatur: vrbemq; ideò, & templum abominabatur, Romanorum exercitum induxit, vt tanquam per ignem expurgaret. Quin (ait) si Romani vel tantillum eius excidium distulissent, proculdubio aut terræ hiatu absorpti, aut nouo diluvio mersi, aut incendio consumpti fuissent. Hæc enim generatio Sodomiticâ ipsâ longè sceleratior & flagitiosior erat. Which may bee englished thus: At that time was *Iudea* a receptacle and denne of theeues, iuglers, and notable deceiuers. And truly becauſe God was offended with their exceeding great impiety: therefore hee deteſted alſo the cittie and the temple, he brought in the army of the Romanes, that thereby he might purge them as it were by fire. Yea (and that more is) if the Romanes had deferred the deſtruction thereof neuer ſo little a while, without doubt either the earth had ſwallowed them vp, or they had beene drowned with ſome ſtraunge and vnwoonted deluge, or ouerflowing of waters, or elſe the fire had conſumed them. For this generation was farre more ſinneful, and wicked then thoſe that dwelt in Sodome. Here wee ſee, that this *Ioſephus* (who was an eye-witnes and partaker of that miſery and calamity, which hee wrote of) doth reckon magicke and iugling, or charming, for one of the chiefe capitall ſinnes, for the which the cittie of Ieruſalem was deſtroyed. And doubtleſſe, when men are come to this paſſe, that they maintaine, and practiſe magicke, and ſorcery, it is a ſigne that they are come (in a manner) vnto the higheſt degree of wickednes. For here they ſeeme to make (as it were) a publike profeſſion of the religion, and ſeruice of the diuell:

whereas

whereas they doe not ſo altogether in other ſinnes, except it bee in open blaſphemy: wherefore when this is generally practiſed without controlement in any cittie, or countrey: it cannot poſſibly bee, but that the Lord muſt needes bring a vniuerſall deſtruſtruction vpon the ſame. The which I beſeech God to keepe farre from vs: for I am perſwaded, that this kinde of wickednes (albeit the good and wholeſome lawes which are made againſt it) was neuer more practiſed amongſt vs, eſpecially for the recouery of health. For many, I might ſay, moſt men now a daies (if God doe not reſtore them to health, when, & how they thinke good, they will leaue Gods ordinarie meanes by phyſicke, and will goe to ſorcerers: that is, to the miniſters of Satan, which is all one, as to go to Satan himſelfe. And although it may be, that they will anſwer me, and ſay: that they whome they goe vnto for remedy, doe vſe good meanes, and godly words in theſe caſes. Yet it followeth not (as I haue ſaid before) that they are therefore no ſorcerers. For no doubt, thoſe which *Ioſephus* ſpeaketh of, vſed as good meanes in outward appearance: and ſo do the ſonnes of *Sceua* in this place. But becauſe this pertaineth not ſo directly to the verſe, which I haue in handling, I will paſſe to the next words, where I ſhall haue fitter occaſion to ſpeake of this matter, when I come to the 15. and 16. verſes. In the which (as I haue ſaid before) is ſet downe the iſſue, or euent of the practiſe of theſe lewd ſorcerers, and that in two reſpects. Firſt, in regard of that which was ſaid vnto them in the 15. verſe. And ſecondly, what was done vnto them in the 16. verſe.

The wordes which were ſpoken vnto them are

theſe, *Ieſus I know, and Paul I know, but who are ye?*] The which is an anſwer of the foule ſpirit vnto the aforenamed ſorcerers: being as much in effect, as if hee ſhould haue ſaid in this manner. Whereas you ſorcerers the ſonnes of Sceua, doe charge and commaund me ſo ſtraightly by the name of *Ieſus*, to goe out of this man: I ſee no reaſon why ye ſhould doe ſo. Indeed I know Ieſus to be the ſonne of the eternall God: yea God himſelfe, equall to the Father as touching his godhead: and therefore of ſufficient might & power, euen of himſelfe to driue me out of poſſeſſion where I am. And likewiſe I knowe *Paul* to be ſent, and to haue lawfull power & authority from him, to caſt me out: But as for you, and ſuch as you are: I acknowledge you for none ſuch, neither by your ſelues, nor by any commiſſion from God, to commaund me to goe out: but ye are onely vſurpers, and preſume to doe that which ye are not able to performe. For although God doth beſtow this grace of caſting ſuch as I am out of thoſe men, whom we haue poſſeſſed, vpon ſome men whome it pleaſeth him, vpon ſpeciall occaſion; yet ye are none of the number of them to whome he hath granted this gift. Therefore in vaine doe ye take in hand to diſpoſſeſſe me, with your goodly and glorious wordes: for it is not the words which is able to worke ſuch wonders, but it is onely the working power of God, which bringeth ſuch mighty things to paſſe, as ye ſhall well ſee: and ſo hee cauſed the man which hee had poſſeſſed, to run vpon the ſaid ſorcerers, and all to beat them, and wounded them, as it followeth in the next verſe. Thus wee may perceiue that God doth not tye his power of working miracles vnto

words,

words,or characters whatſoeuer,or howſoeuer vſed: for then might euery one be a worker of miracles, which could vſe thoſe meanes: But God beſtoweth that grace vpon the perſon: and that not vpon euery one,nor vpon the moſt part:but only vpon ſome particular, and that vpon eſpeciall occaſion (as I haue ſaid before) and this place doth moſt euidently prooue:eſpecially in the next verſ.where it is ſaid. *The man in whome the euill ſpirit was, &c.*] We muſt not thinke that it was this man alone heere ſpoken of,which dealt thus with theſe ſorcerers. For could one poore ſilly man be able to ouercome ſo many, being young,(no doubt)and luſty men? who(as it appeareth plainely by the words of the text)did not ſtand ſtill, and ſuffer themſelues to be thus ſhamefully intreated and handled, but reſiſted what they could. For it is heere ſaid,that he ouercame them(as it were) in the combat: and ſo prenailing againſt them did driue them out of the houſe, both naked and wounded: wherefore it was the diuell which was the chiefe actor in this fray: and vſed the man poſſeſſed as an inſtrument,to bring this matter to paſſe. Where we ſee that the Lord doth oftentimes eſpecially puniſh that ſinne,wherein men doe take moſt delight,and thinke that it ſhould be moſt for their honour, commoditie or pleaſure: euen that doth God turne to their greateſt ſhame and confuſion:and to his greater glory. So our firſt parents when they had thought to haue gained pleaſure, profit, and wiſedome by eating of the forbidden fruit, they loſt themſelues and their poſterity, with all good things els: had not the Lord to the great glory of his mercy ſaued ſome of them by the pro-

miſed ſeed of the woman. And thoſe men in the old world *Geneſis.* cap. 11. which imagined to keepe themſelues from being diſperſed by building of that huge tower, and citie of Babylon: were by the ſame occaſion ſcattered into all partes of the world. So the faction of *Corah, Dathan,* and *Abiram,* dreamed of honour, and preferment, by reſiſting of *Moſes:* in the 16. cap. of the booke of *Numbers,* but it was the cauſe of their euerlaſting ſhame, and ouerthrow, as it is there ſet downe. There are infinit examples in the ſcriptures, which doe inferre the truth of this point: but I will let them paſſe, and come to the text it ſelfe, where we may behold theſe ſorcerers moſt extreamely and ſhamefully beaten of him, euen of the diuell: by whoſe ſeruice in this action they had thought to haue obtained greateſt credit. Neither are we hereby to gather that Satan was grieued with this profaning of the name of Chriſt Ieſus, or with this ſorcery of theirs. But becauſe God bringeth (as it were) light out of darkneſſe, and therefore foreſeeing that God would turne this their wicked act into his owne glory, and the furtherance of the Goſpell: therefore Satan being as it were in a rage for this their vnſeaſonable vſing of the name of the Lord Ieſus in their charmes: at ſuch a time, and in ſuch a place as they did deale thus with them: Whereas at other times, when it might haue ſerued his owne turne better, no doubt he would haue beene ſo farre from hurting them for ſuch an act, that he would haue ſeemed to yield vnto them therein: that thereby he might the better haue confirmed his wicked craft of magicke and ſorcery. Nay it is to be doubted, that euen at this time, he would haue giuen place,

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at the aforesaid words vttered by the sorcerers, if the wonderfull prouidence of God had not ouer-ruled him: who by this act had determined to glorifie the Gospel of his sonne Christ Iesus: as it may appeare by the 17, 18, and 19. verses following: where it is set downe. That after this was knowne, both Iewes and Gentiles, which dwelt at Ephesus, magnified the name of the Lord Iesus, confessing their sinnes. And among the rest, those that had vsed vaine and curious artes; that is, *charmes, inchantments, coniuring*, and other magicall deuises, came moreouer, and brought their vaine books, and burned them in the sight of the people. The worth of them being counted, came (at the least rate) to about eight hundred pounds. For hereby they were driuen to consider more deepely of the infinit power of the Godhead of Christ Iesus, to tame the vnbridled rage, and malice of Satan: and also the wicked vanitie of magicall conceits, whereby these sorcerers could bring nothing to passe: and finally the punishment of the same: which albeit it may seeme not to be so great to be beaten and wounded: yet whosoeuer shall weigh the circumstances of the text, shall finde that it was no ordinarie kinde of combate, that did driue the beholders into such a maze. But it was such an one (no doubt) as the like had not bin seene in their time. And it is very likely, that they did further conceiue by this example, of the iust iudgment of God threatned against such in the scriptures: wherein the spirit of God doth mightily inueigh against this kinde of wickednes: as in the 10. chapter of *Leuiticus*, vers. 27. he commaundeth, that they should be put to death in these words. *If a man or a woman,*

woman, haue a ſpirit of diuination, or ſooth-ſaying in them, they ſhall die the death, their blood ſhall be vpon them. And likewiſe in the 22. cap. of *Exodus*, verſ. 18. he ſaith: *Thou ſhalt not ſuffer a witch to liue.* And the Lord himſelfe ſaith in the 3. cap. of the prophet *Malachy*. verſ. 5. that he will *come in iudgement, and that he will be a ſwift witneſſe againſt the ſouth-ſayers.* Wherefore the good king *Ioſiah* in the feare of the Lord, tooke away all that had familiar ſpirits: and the *ſooth-ſayers*, as it is in the ſecond booke of the *King*. cap. 23. verſ. 24. But it may be, that ſome men will obiect and ſay, that theſe places ſeeme to be vnderſtood of thoſe onely which haue made (as it were) a real contract, or haue priuate conference with the diuell, the which is a thing that themſelues will confeſſe to be abominable: But as for all thoſe which vſe any other kind of conceit or deuiſe: whether by word, character or otherwiſe, ſo it be not manifeſtly wicked and blaſphemous: they will defend their doings therein to be good, or at leaſt wiſe not hurtfull. To theſe I anſwer, that let them looke into the booke of God, and they ſhall finde the one, as well as the other to be condemned: as namely in the 18. cap. of *Deut.* the ſpirit of God hath theſe words. *viz. Let none be found among you that maketh his ſonne or his daughter to goe through the fire, or that vſeth witchcraft, or a regarder of times, or a marker of the flying of foules, or a ſorcerer, or a charmer, or that counſelleth with ſpirits, or a ſooth-ſayer, or that asketh counſell of the dead. For all that doe ſuch things are abomination vnto the Lord: and becauſe of theſe abominations, the Lord thy God doth caſt them out before thee, &c.* VVhere we may euidently ſee, and perceiue a difference to be made betweene the one and the o-

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other, and that not onely contracts, counſelling, and conference with ſpirits is forbidden: but alſo all other kinds of vaine, friuolous and ſuperſtitious artes are counted abominable vnto the Lord: as namely, *witchcraft.*] the original words do ſignifie him which vſeth diuining, of which ſort are thoſe which will tell of things loſt, ſtolne, or conueied away, and other ſuch like hidden and ſecret things. Secondly regarders of times, as they are which will haue one time more lucky then another: To be borne at one hower more vnfortunate then at another. To take a iourney, or any other enterpriſe in hand, to be more dangerous, or proſperous at one time, then at another. As likewiſe if ſuch a feſtiuall day fall vpon ſuch a day of the weeke, or ſuch like, we ſhall haue ſuch a yeare following: and many other ſuch like vaine ſpeculations, ſet downe by our aſtrologians, hauing neither footing in gods word: nor yet natural reaſon to ſupport them: But being grounded onely vpon the ſuperſtitious imagination of mans braine: Wherefore this kinde is much ſpoken againſt, in the booke of God, as I haue ſomewhat touched before. The next are the markers of the flying, or noiſe of foules: as they which prognoſticate death by the croaking of rauens: or the hideous crying of owles in the night: Or ſome misfortune, if a hare do croſſe a man: with many other ſuch like vaine and wicked toyes. By (*ſorcerers*) in this place ſeemeth to be vnderſtood, thoſe wicked perſons, which take in hand to hurt any man, in his body, or goods: wherefore the old tranſlation termeth them *maleficos*, as it were harme-doers, or workers of miſchiefe. And becauſe theſe kind of people doe oftentimes vſe crafty

and cunning ſleights to bring their matters to paſſe, therfore they are by *Tremellius* called *Praſtigiatores*, of their iugling trickes of legerdemaine, whereby the ſenſes of men being deluded they would ſeeme to doe one thing, when as they doe another, and that by another meanes then in ſhew they pretend. And of this ſort ſeeme our witches to be among vs, whoſe doings in this behalfe it would be long, and needles to recount: ſeeing that they be ſo well knowne by common ſpeach, and experience. As for *Inchanters* and *Charmers*, for they are both one, I haue ſpoken ſomewhat before, although not all that might be ſaid to that purpoſe. Theſe are they, which by vſing of certaine conceited words, characters, circles, amulets, and ſuch like vaine and wicked trumpery (by gods permiſſion) doe worke great maruailes: as namely in cauſing of ſickneſſe, as alſo in curing diſeaſes in mens bodies. And likewiſe binding ſome, that they cannot vſe their naturall powers and faculties: as we ſee in *night-ſpels*. In ſo much as ſome of thē doe take in hand to bind the diuell himſelfe by their Inchantments. Wherfore thoſe, which we terme cōiurers, are not vnfitly to be referred to this kind: and by the ſame reaſō the Exorciſts ſpokē of in this text. And to ſpeak generally, whoſoeuer worketh any extraordinary wonder, by any of the laſt aforeſaid means of words, characters, amulets, & the like: doth worke by charming, and inchantment: albeit he maketh no contract, nor hath any conference with Satan, as they haue which are ſpoken of in the next place, which take counſel of ſpirits in thoſe matters wherin they would haue them to ſerue their turne, as the damſell in the *Acts*, 16.16. which had a ſpirit of diuination,

diuinatiō wherby ſhe procured much profit vnto her maſter. And the woman in the firſt booke of *Sam.* 28. 7. to whome king *Saul* went for counſell, when the Philiſtims came againſt him. And of theſe ſorts are all thoſe which haue a familiar ſpirit, or by any meanes doe vſe conference with Satan, vpon any occaſion, or in any matter wherein they would vſe him. Theſe that are heere called *(ſooth-ſayers)* ſeeme to be thoſe which doe foretell, and prognoſticate things to come: as are alterations of kingdomes, and common wealths, dearth, or plenty of victuall, and ſuch like: as the prophets of God were wont to doe by the ſpeciall motion of Gods ſpirit: ſo theſe would ſeeme to imitate them in this behalfe, hauing no warrant for the ſame out of the word, nor any priuate reuelation from God: but are ledde thereunto by ſome imaginary conceit, or ſuperſtition, or els by the inſtinct of Satan: as were the falſe prophets in the booke of God: who ſeeme then eſpecially to be called by that name, when as they falſely vſed the name of God to confirme their predictions. The next and laſt kind of magicke ſet downe in this place is of thoſe which aske counſell of the dead, not that the dead doe or can reſolue them in any ſuch doubtfull caſe, or that they are able by theſe or any other meanes, to raiſe them vp againe, being once departed: as it may be prooued both by reaſon, and diuerſe places of the ſcripture. But becauſe it was ſo thought and beleeued of the people, both in regard that oftentimes it was vſed about the tombs of men deceaſed: and alſo by reaſon that the diuell did appeare vnto them in the forme of thoſe which were dead when they gaue anſwer to thoſe things which

they were demaunded, as it is plaine by the 28. chap. of the first booke of *Samuel*, where the holy seruant of God *Samuel* is said to bee raised vp by the woman to certifie king *Saul*, what successe hee should haue in the battaile against the Philistimes. Neither ought any man to maruaile at this: That I haue cited this last example before, when I spake of those which aske *counsaile of spirits*. For we must not thinke that all the afore-said kindes of magicke, are so strictly to be distinguished, but that they do communicate otherwhiles in some points, one with the other: yet so, as then they are rather to be tearmed compound, then simple; and may in diuerse respects be referred to diuers kinds of magicke; as in the last alleadged example. In regard that the woman did counsaile with a spirit, shee may bee referred to the number of that kinde of magitians. But because he appeared vnto her in the likenes of a dead man, shee may bee called a necromancer, that is, one that asketh counsaile of the dead. And if shee vsed any sette forme of words, or characters in this action; then might shee haue beene called a charmer, or inchanter. Finally, if she had done it to haue hurted, or harmed any body, we might haue placed hir among the sorcerers before spoken of. And so in like manner may wee iudge of all the rest, according to the circumstances to be obserued in each kinde of magick. Howbeit it is manifest by the afore-said 18. chapter of *Deuteronomy*, whereas the counsellours with spirits are reckoned for an especiall and seuerall kinde of magitians, that the same doth differ from the other kindes, or at least wise from some of them, euen in this behalfe. So that in all of them, there is not alwaies

waies a contract, or perſonal conference with Satan, as it appeareth by this preſent text: where it is probable, that theſe Exorciſts had not the perſonal conſent of the diuell, at leaſt wiſe in this action: but beeing vaine and irreligious perſons, and hauing a deſire to ſurpaſſe other men, tooke vpon them to practiſe magicke; and becauſe they did ſee Saint *Paul*, and the other Apoſtles to bring to paſſe ſuch great miracles, by the name of Ieſus: therfore they of their owne head, tooke vpon them to doe the like: and to draw the ſame into their magicall artes (had not the Lord confounded them in their ſaid enterpriſe) according vnto the common cuſtome of many men in theſe our daies, who to winne themſelues a name in the world, will by all meanes poſſible procure what magicall bookes they can heare of: and likewiſe if they know any man to vſe any manner, or forme of words, or characters in curing of any diſeaſe, or working of any other wonder; they will preſently (after they haue obtained the knowledge thereof) put the ſame in practiſe alſo, eſpecially if it carrie any colour, or ſhew of holines in it; as that of the Exorciſts did, thinking it no ſinne ſo to doe. Nay and becauſe they ſee not an expreſſe couenant made with Satan herein; therefore they will defend them to bee good: whereas the ſpirit of God doth condemne this kinde of magicke (for it is no better then magicke) as wel as al the reſt. The which the Epheſians in this 19. chapter of the *Actes*, did very well vnderſtand: wherefore vpon the view and ſight of the iudgement of God vpon the Exorciſts, they are ſaid to burne their bookes of curious artes: whereby is meant, not only the groſſeſt kind of magicke, wherin

is a manifeſt compact, or conference with the diuell: but alſo al vaine, & ſuperſtitious deuices of diuining, ſoothſaying, charming, and ſuch like, which haue no warrant out of the word of God, nor any reaſon out of the whole courſe of nature to confirme them: ſuch as they vſed, which in the afore-ſaid 18. chapter of *Deuteronomy*, are ſaid to be *regarders of times, markers of the flying of foules, ſoothſayers, and charmers*: as alſo they which diuined by looking into beaſts intralls, as many did among the heathen, as it may be partly gathered out of the 21. cap. of *Ezechiel*, v. 26. And it is manifeſt by hiſtories, that the Epheſians were giuen to ſuch like ſuperſtition; for it is recorded in diuers authors: That in the Image *Diana*, which was worſhipped at Epheſus, there were certaine obſcure words, or ſentences not agreeing together, nor depending one vpon another; much like vnto riddles written vpon the feete, girdle, and crowne of the ſaid *Diana*: the which if a man did vſe, hauing written them out, and carrying them about him, hee ſhould haue good lucke in all his buſineſſes: and hereof ſprung the prouerbe, *Epheſiæ literæ*: where one vſeth any thing which bringeth good ſucceſſe. And it is very likely, that a great part of thoſe bookes, which are ſaid to be burned in this 19. chapter of the *Actes*, were filled with ſuch like vaine and friuolous deuices. Of which ſort we haue an infinite number alſo vſed amongſt vs, as namely in Palmeſtry, where mens fortunes are tolde by looking on the palmes of the hands: and alſo by foredeeming of euill lucke, by pulling on the ſhooe awry, or by the falling of ſalt toward one: and likewiſe of good lucke, if drinke be ſpilled vpon a man: or if he finde olde iron. And

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furthermore, by erecting of a figure, to tell of ſtolne goods. By the turning of a ſieue, to ſhew who hath bewitched one. By curing diſeaſes with certaine words or characters, or ſuch like: with many more fooliſh and ſuperſtitious vanities, needles heere to recite, ſeeing that by theſe fewe we may eaſily iudge of the reſt. All which are an abomination vnto the Lord, in ſo much as hee ouerthroweth, and rooteth out whole countries becauſe of the ſame, as hee did the Chananites before the children of Iſrael, according as it is ſet downe in the afore-ſaid 18. cap. of *Deuteronomy*, verſ. 13. & 14. And afterward, when the Iſraelites had committed the like offence, the Lord laid the like puniſhment vpon them: as it is manifeſt in the ſecond booke of the *Kings*, cap. 17. verſ. 17. where it is ſaid, that *they made their ſonnes and their daughters to paſſe through the fire, and vſed witchcraft, and inchauntment: yea ſolde themſelues to doe euill in the ſight of the Lord, to anger him: wherefore the Lord was exceeding wroth with Iſrael, and put them out of his ſight.* And if he deale ſo with whole nations, yea with his owne peculiar people; among whom (no doubt) ſome were godly and religious, and abhorred the aforeſaid ſinnes: what ſhall thoſe particular men look for, which do practiſe the ſame? and take pleaſure therein? truely nothing elſe, but the heauie and iuſt iudgement and vengeance of God, to be laid vpon them for this their wickednes: yea ſometimes euen in this world, either vpon themſelues, or vpon their poſterity: but eſpecially eternall damnation in the world to come, with the diuell whome they ſerue; as it appeareth in the 21. chapter of the *Apoc.* verſ. 8. where it is ſaid, that *the fearefull, and vnbeleeuing,*

uing, and the abominable, and murtherers, and whoremongers, and ſorcerers, and idolaters, and all lyers: ſhall haue their part in the lake, which burneth with fire and brimſtone, which is the ſecond death. Neither let thoſe which goe, and ſeeke to ſuch vaine wizzards, and ſuperſtitious ſorcerers for counſaile & helpe, thinke to eſcape the like puniſhment. For the Lord in the 19. chapter of *Leuiticus*, verſ. 31. forbiddeth the going vnto ſuch in theſe words: *You ſhall not regard them that worke with ſpirits, neither ſoothſayers: ye ſhall not ſeeke to them to be defiled by them: I am the Lord your God.* As if hee ſhould haue ſaid, ſee that ye make no account of magitians, inchaunters, ſoothſayers, or any ſuch like vaine perſons: and much leſſe goe and ſeeke vnto them for helpe, or counſaile, leſt ye be defiled therewith: for it is no better then ſpirituall fornication: for I am the Lord your God, which doe abhorre all ſuch vncleanenes: who alſo am able, and will ſurely puniſh the ſame. And therefore hee ſaith in the 20. chapter of *Leuiticus*, verſ. 6. *If any turne after ſuch as worke with ſpirits, and after ſoothſayers, to goe a whoring after them: then will I ſet my face againſt that perſon, & will cut him off from among his people.* The which place albeit it ſeemeth to be meant of earthly puniſhment only, when as God doth root them ſo out, that there remaineth no memoriall of them (as it were) in this world, that may ſound to the good & credit of them or theirs. Yet it may be vnderſtood alſo of their eternall deſtruction. For euen as *Abraham*, *Iſaac*, and *Iacob* are ſaid, *Geneſis*, cap. 25. verſ. 8. & cap. 35. verſ. 29. & cap. 49. verſ. 33. to be gathered vnto their people, when they departed this life: that is, to be receiued into the fellowſhip of the Saints of God, which

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were gone before them into heauen. So thoſe which ſeeke vnto ſorcerers, inchanters, and ſuch like: when they are ſaid to be cut off from among their people, may thereby be vnderſtood to be for euer ſeparated from the company of the faithfull, and to be caſt out into hell, with the diuel & his angels. And no maruel though this heauie iudgement bee laid vpon them: for there ſeemeth to be no more difference in effect betwixt them that ſeeke to the afore-ſaid ſorcerers, and other ſuch like ſuperſtitious practiſers, then is betwixt a thiefe, and him that is acceſſarie vnto his felony: or a traytour, and him that conſenteth thereunto. For although they bee not chiefe and principall actours in this wicked buſines; yet by ſeeking vnto ſuch perſons, they ſhew their loue, and liking of thoſe means which the afore-ſaid perſons do vſe, and that they doe giue their conſent thereunto, and doe allowe of the ſame. But what of that will ſome ſay? Indeede if ſo be that we knew thoſe whome wee ſeeke vnto, to be ſuch as you would beare vs in hand they were, then your compariſon might well holde. But ſeeing that we are ignorant thereof: nay we doe rather take them to be contrarie, and their meanes, which they vſe to be good and lawfull: and therfore we are of this opinion, that wee may goe vnto them without offence to God: albeit vnto others, which are not ſo perſwaded of them, wee thinke that they doe amiſſe, if they goe vnto ſuch: for whatſoeuer is not of faith, is ſinne. To theſe I anſwer. That herein their knowledge and iudgement is very ſhallow: for the principle and ground which they would ſeeme to ſtand vpon in this point, is taken out of the 14. chapter of the Epiſtle to the *Romanes*, and is to bee

vnderstood of things indifferent onely: as the circumstance of that whole chapter doth set downe vnto vs: of which sort are meates and drinkes, and the obseruation of festiuall daies. The which things, albeit of themselues they be neither good nor bad; yet in regard of the person, and the minde, or intent of him that vseth them, they may sometimes bee otherwise. For he that in vsing them, is not fully setled in conscience, but is in doubt whether the vse thereof be lawfull or not, doth greatly offend: and the reason is alleadged in the 23. verse of the same chapter, where it is said: that *Whatsoeuer is not of faith, is sinne.* Now it is certaine by the 10. chapter of this Epistle, that true faith is grounded vpon the word of God. Wherefore whatsoeuer action it bee (let men pretend what they will) if it haue no warrant out of the scripture, it is but a meere imagination of their owne braine, springing either of their own corrupt nature, or else of the suggestion of the diuell: and therefore is wicked and sinnefull. The which thing, if it be so, it followeth of necessity, that the seeking vnto sorcerers, charmers, inchaunters, and all such like wizzards, albeit men beleeue neuer so much, that they may lawfully do so; yet because that it is not onely not allowed, but also condemned in the word of God: therefore this their beliefe is no true faith, but a vaine & diuelliſh presumption, and most abominable in the sight of God. Neither will ignorance which they pretend serue their turne, to couer their offence herein; albeit it may sometimes extenuate and lessen the fault: as our Sauiour Christ saith in the 12. chapter of the Gospel after S. *Luke*, vers. 47. & 48. *That seruant which knew his masters will,*

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and prepared not himselfe, neither did according to his will, shall be beaten with many stripes. And he that knew not his masters will, and committed things worthy of stripes, shall be beaten with fewe stripes. So that here wee see, that there is no defence for ignorance: but whosoeuer he be that sinneth, whether it be of ignorance, or of knowledge, must needes bee punished for it. For, *Cursed are all they, which doe not continue in all the commandements of God, as it is in Deuteronomy*, cap. 27. vers. 26. And the Apostle Saint *Paul* saith, in the 2. chap. to the *Romanes*, vers. 12. that *as many as haue sinned without law, shall be punished without law: and as many as haue sinned in the law, shall be iudged by the law.* Wherefore as dutifull seruants, in those things which wee know, wee ought to bee diligent to put the same in practise; and if we be ignorant of any thing, we ought to seeke and inquire what the will of God is out of his word, and not to rush forth into those actions, which we know not whether the Lord doth allow or not. But if we seeke for knowledge in those matters, no doubt, but God wil instruct vs therein by his holy spirit, & by his word, as our Sauiour Christ saith, *Matthew*, cap. 7. vers. 7. *Aske, and it shall be giuen you: seeke, and ye shall finde: knocke, and it shall be opened vnto you.* And truely if we would vse zealous prayer, and godly meditation comming vnto them with faith, and humility, and such like, wee shall finde the scriptures, not to be so hard and obscure, to be knowne & vnderstood, as we take them to be; but most plaine & euident, for our comfort and instruction, both in this point concerning those vaine, & friuolous arts, whereof I haue so much spoken: and also in all other matters of faith, & good workes, what we should

follow,and what we ſhould eſchew:as God in the 30. chapter of *Deuteronomy*, verſes 11,12,and 14. ſaith, *This commaundement which I commaund this day, is not hidde from thee,neither is it farre off: it is not in heauen, that thou ſhouldeſt ſay, who ſhall goe vp for vs to heauen, and bring vs,and cauſe vs to heare it, that we may doe it? but the word is very neere vnto thee,euen in thy mouth,and in thy heart for to do it.* So that it is our own pride,negligence, contempt, or ſuch like ſiniſter affections, which is cauſe of this our ignorance; and that in ſome more,and in ſome leſſe,according to the outward meanes of knowledge,and as they are inwardly mooued in this behalfe. In ſo much that we may hereof gather two kindes of ignorance to be in men. One is,that which although it be not without the afore-ſaid euill affections: yet they doe little appeare in their actions, (no not to the parties offending themſelues, and much leſſe vnto others) thinking that to be good,which is euill; and that to bee euill, which is good. And ſuch was the ignorance of Saint *Paul*,before he was illuminated by the ſpirit of god, as he ſaith in the firſt Epiſtle to *Timothie*,cap. 1.v.13. that he was before-time a blaſphemer, *a perſecutor, and an oppreſſour: but hee was receiued to mercy, becauſe hee did it ignorantly through vnbeliefe*. And yet notwithſtanding for all this, hee accounteth himſelfe the chiefe of all ſinners for the ſame: and moſt worthily doth attribute his conuerſion to the wonderfull and exceeding great mercy of God alone,who had not onely forgiuen him this his ſinne, but alſo had made him a fit veſſell,to cary his name abroad, and to preach the Goſpel among the Gentiles: whereas he had reiected other of his countri-

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men, which offended of ignorance as well as he: as it is in the 10. cap. of the Epistle to the *Romanes*, vers. 2. where speaking of the Iewes, or Israelites, he hath these words. *I beare them witnes, that they haue a zeale but not according to knowledge.* The other kind of ignorance is that, wherein malice, and hatred doth preuaile, as it did in the chiefe of the Iewes, which crucified our Sauiour Christ, as it is in the 15. cap. of *Ioh.* ver. 22. in these words. *If I had not done those things among them, which no other man did, they should haue had no sin, but now haue they seene, and hated both me and my father.* And to say the truth, not onely this latter kind, but also all of vs, before we are regenerate, are by nature so corrupt, that we cannot but bring forth most vile fruites of wickednesse: and therefore we doe couet naturally rather to be ignorant of gods lawes, and commaundements: thereby thinking to couer the hainousnesse of our sinnes: wherefore our Sauiour Christ in the Gospell after Saint *Iohn*, cap. 3. vers. 19. *saith, this is the condemnation, that light is come into the world: and men loued darknes more then light, because their deedes were euill.* Whereupon the Lord in his iust iudgement in times past, seeing they regarded not to *know him: euen so he deliuered them vp into a reprobate minde, to doe those things which are not conuenient: being full of all vnrighteousnesse*: and so forth, as it is in the 10. cap. of the Epistle to the *Rom.* vers. 28, 29, and 30. Euen as he saith also of the Scribes, and Pharises, *Math.* cap. 15. vers. 14. and in them to all other such like: in these words. *Let them alone, they are blind leaders of the blind: and if the blind lead the blind, both shall fall into the ditch.* As if he should haue said: These men are void of the right knowledge of

religion, and true ſeruice of God: and yet they wil be inſtructers of others: ſo that by this meanes they are not onely wilfully ignorant themſelues, but endeuour to bring thoſe that will follow their doctrine into the ſame condition. Wherfore let them alone, let them goe on ſtill therein: and in the end you ſhall ſee: nay, it is moſt certaine (if they be not renewed by faith and repentance) they ſhall fall both the ſorts of them, into the pit of euerlaſting deſtruction. By all this it is plaine, that if we tranſgreſſe the commaundements of God, in committing of any ſinne, it is not ignorance that ſhall excuſe. For then would not the Lord haue commanded ſacrifice to be offered for the ſame, as he doth in the 4. cap. of *Leuit.* ver. 2, and 3. in theſe words: *Speake vnto the children of Iſrael: ſaying if any ſhall ſinne through ignorance, in any of the commandements of the Lord, (which ought not to be done) but ſhall doe contrary to any of them. If the prieſt that is annointed doe ſinne (according to the ſinne of the people) then ſhall he offer, for his ſinne which he hath ſinned, a young bullocke without blemiſh vnto the Lord for a ſinne offering.* The which law is repeated alſo in the Epiſtle to the *Heb.* cap. 9. verſ. 7. And the prophet *Abacuck*, maketh a ſolemne prayer for ignorances in the 3. cap. of his propheſie. Furthermore the ſame is manifeſt in the whole courſe of the ſcriptures, by the puniſhment that hath beene laid vpon ſuch like offenders: as we may perceiue by the 17. cap. of the ſecond booke of the *King*, where when the Lord had caſt out the ten tribes of Iſraell with their king, out of their owne country, for their wicked abominations, & that *Shalmaneſer* had caried them away captiue with him: he ſent other of his own natiue people

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to ſupply their roome in *Iudea*: who becauſe they were Gentiles, and had not beene brought vp in true religion, therefore it is ſaid in the 25, and 26. verſes of the ſame chapter: That at *the beginning of their dwelling there, they feared not the Lord: therefore the Lord ſent lyons among them, which ſlew them, wherefore they came to the king of Aſhur ſaying, the nations which thou haſt remooued, and placed in the cities of Samaria, know not the manner of the God of the land: whereupon the king commaunded, to ſend vnto them a prieſt of the Iſraelites to inſtruct them:* as it followeth in the next verſ. of the ſame chapter. And in the prophet *Eſa.* cap. 5. verſ. 13. the Lord hath theſe words. *Therefore my people goeth into captiuity, becauſe they haue no knowledge.* Out of which two places we may note, that the Lord doth not onely, not hold guiltles thoſe offendours, which haue the greateſt meanes of knowledge in religion, as were the Iſraelites in times paſt: as it appeareth by the 13. cap. of the Epiſtle to the *Rom.* where it is ſaid by Saint *Paul*, that to *them were committed the oracles of God*, euen as the Goſpel of Chriſt Ieſus is now vnto vs Gentiles: but alſo doth puniſh thoſe, to whome it is not graunted to haue ſuch opportunity to learne. And truely no maruaile. For if we account it lawfull for an earthly prince, to puniſh thoſe whoſoeuer, which doe dwell within his dominion, if they offend againſt his lawes being once ſet forth, though they doe it of ignorance, why ſhould not the king of kings, and Lord of Lords, exact the like obedience vnto his lawes ſet downe in his holy word, of all thoſe whome it pleaſeth him to place in his viſible church and kingdome heere vpon earth. For the Lord hath giuen vs his word as a law, where-

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in he hath ſet down whatſoeuer he would haue done learned, or beleeued: and likewiſe what he would haue vs to eſchew: as the Apoſtle Saint *Paul* doth ſay in the 1. epiſtle to *Tim.* cap. 3. verſ. 16. & 17. that *the whole ſcripture is giuen by inſpiration of God: and is profitable to teach, to improoue, to correct, and to inſtruct in righteouſneſſe: that the man of God may be perfect, and prepared vnto all good workes.* So that whatſoeuer God would haue vs to know, or doe, it is contained in the ſame. Howbeit we muſt, as our Sauiour Chriſt ſaith, *Ioh.* 5. cap. v. 39. *ſearch the ſcriptures.* It is not enough for vs negligently, and careleſly, and (as it were ſuperficially, to read them: but we muſt with all diligence, reuerence, & humility, ſtudy them: and as the prophet *Dauid* did: *meditating therein day and night*: conferring of one place with another: and conſidering the drift of the holy Ghoſt in euery of them: and aboue all things vſing humble and hearty prayer vnto God, that he would graunt vs his holy ſpirit, which may ſo enlighten vs, that we may ſee thoſe wonderfull things which are contained in his lawes: that we may conceiue aright of the truth in his ſacred word. For as Saint *Peter*, 2. epiſt. cap. 1. verſ. 20. ſaith: *no propheſie in the ſcripture is of any priuate interpretation*: that a man may expound it according to his owne mind and imagination, *but holy men of God did ſpeake as they were directed, and ledde by the holy Ghoſt*, as it followeth there in the next verſ. who as he is the onely author, and inditer of the Scripture, ſo he is the onely interpreter of the ſame, as being alone, priuie to his owne meaning. And therefore the Euangeliſt Saint *Iohn*, in his firſt epiſtle cap. 4. verſ. 1. doth bidde vs not to beleeue *euery ſpirit, but to try the*

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ſpirits whether they be of God or not as if he ſhould haue ſaid. There are many which will make a great ſhew of religion, and godlineſſe, and will ſeeme as though they had warrant from God for all their dealings, when as it is nothing ſo. Wherefore beleeue not euery one vntill you haue firſt made triall, and examined their actions, by the touch-ſtone of the ſcriptures, whether God be the author of them or not. The which precept if the prophet ſpoken of in the 13. cap. of the firſt booke of the *King.* had obſerued, he had done well, but becauſe he did not ſo, but beleeued the falſe tale of the old Prophet, and came backe again contrary to the cõmandement of God: and did eate and drinke in *Bethel* by his procuremẽt: when as the Lord had ſaid vnto him, that he ſhould neither eate bread nor drinke water there. Therefore the Lord ſaid, that his body ſhould not come into the ſepulchre of his fathers: which came to paſſe preſently: for he was ſlaine of a lyon in the way as he returned home, and ſo was brought againe to Bethel, and there buried. Whereas if hee had firſt examined the truth of the olde Prophets ſpeech, he had no doubt neuer fallen into that daunger. For he had a ſufficient warrant from God afore, for that which he did: vpon the which he might ſafely haue relyed, if hee would haue gone forward according vnto the ſame, and not haue hearkened to the deceitfull words of the ſaid olde Prophet: vnleſſe the Lord himſelf had giuen him another contrary commaundement, as otherwhiles he doth in particular caſes: as it may appeare by *Geneſis*, chap. 22. where after that God had giuen *Abraham* in charge, to ſa-

crifice his ſonne *Iſaacke* in the 2. verſe of the ſame chapter: afterward it is ſaid, that the angel of the Lord did bidde him not to doe it, when he had prooued his faith, and obedience therein: till which time, he could by no meanes be drawne from executing the former commaundement of God. Euen ſo wee, ſeeing that we are forbidden by the word of God to goe, or ſeeke vnto any witches, inchaunters, charmers, or any ſuch like vaine, and ſuperſtitious practiſers: and ſeeing that ignorance will not excuſe vs, as hath beene before declared: it behooueth vs to trie, and examine the dealings of euery one in this caſe, whether they be of God or not, by their calling in this behalfe, by their meanes they vſe, and by the ende whereat they aime, and by all other waies and meanes, which it ſhall pleaſe God to miniſter by his holy ſpirit, out of his word; before wee giue credite vnto them, whatſoeuer ſhew they make of religion, and godlines in this point: leſt the Lord in his wrath lay vpon vs, all thoſe plagues & punifhments threatned in his word (as hath beene ſaid before) againſt ſuch perſons. There are many other things, which might be fitly, and profitably gathered & noted out of this text, which I haue willingly omitted, both becauſe they haue beene ſufficiently handled at large by other men; and alſo becauſe it was my only purpoſe at the beginning to vtter that, which I thought meeteſt concerning ſorcery, and ſuch other like wicked, vaine, and diuelliſh abominations before ſpoken of. It remaineth therefore now, to exhort euery good Chriſtian to conſider diligently, & to make vſe of it: and to deſire almighty God, that he would

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make it profitable, which hath beene ſaid, both to his owne glorie, and to our eternall comfort in Chriſt Ieſus: to whom with the Father and the Holy Ghoſt, bee all honour, praiſe, and thankſgiuing, now and euermore. *Amen.*

FINIS.